Vol. LIV. No. 6 June, 1916

The Ecclesiastical Review

A Monthly Publication for the Clergy Cum Approbatione Superiorum

CONTENTS

THE ROYAL ORDER OF THE SAINT-ESPRIT 641
The Rev. WILLIAM F. STADELMAN, C.S.Sp., Cornwells, Pennsylvania

CARDINAL NEWMAN AND THE PRESENT WAR 661
The Rev. JOHN E. GRAHAM, S.T.L., Baltimore, Maryland.

THE INTELLECTUAL LIFE AT CLIFF HAVEN AND THE CLERGY 675
The Rev. FRANCIS P. SIEGFRIED, Overbrook Seminary, Philadelphia.

FAMILY LIMITATION 684
The Rev. JOHN A. RYAN, S.T.D., Catholic University of America, Washington, D. C.

EXTEMPORE PREACHING: SOME SUGGESTIONS 698
The Very Rev. CANON RICHARD O'KENNEDY, Limerick, Ireland.

THE CATHOLIC HOSPITAL ASSOCIATION: OBJECTIONS ANSWERED 709
The Most Rev. S. G. MESSMER, D.D., Archbishop of Milwaukee.

SANATIO IN RADICE IN MIXED MARRIAGES 716

SOLVING THE PROBLEM OF PROHIBITION 721
CANADENSIS.

RESTITUTION BY A WITNESS FOR FALSE TESTIMONY 722

PRAYER "FOR THE KING" IN A REPUBLIC 724

THE NUPTIAL BLESSING 725

SUBSTRUCTURE OF ALTAR FOR VALID CONSECRATION 725

DOUBTFUL BAPTISM AND FREEDOM TO RE-MARRY 726

RECENT BIBLE STUDY: Harvard Christologies again 728
The Rev. WALTER DRUM, S.J., Woodstock College, Maryland.

CONTENTS CONTINUED INSIDE

AMERICAN ECCLESIASTICAL REVIEW
1305 Arch Street THE DOLPHIN PRESS Philadelphia, Pa.

Copyright, 1916: American Ecclesiastical Review—The Dolphin Press

Subscription Price: United States and Canada, $3.50; Foreign, 15 shillings ($3.65)
London, England: R. & T. Washbourne, 4 Paternoster Row Melbourne, Australia: W. P Linehan, 309 Little Collins St.
Entered, 5 June, 1889, as Second Class Matter, Post Office at Philadelphia, Pa., under Act of 3 March, 1879

This number contains
Title Page, Contents, and Index to VOLUME FIFTY FOUR

St. Bernard's Seminary O-Neh-Da Vineyard

ALTAR WINE

ON account of the increased cost of labor and of materials used in shipping Altar Wines and of a recently imposed government tax we find it necessary to revise our prices as indicated below.

We take occasion to call attention to the reliability of the wine and to its superior qualities. The wine is made according to the rules of the Church **under the personal supervision of the Right Reverend Thomas F. Hickey, Bishop of Rochester, who gives his guarantee to the purity of the wine.** It is both licit and valid matter for the Holy Sacrifice of the Mass.

Revised List—Spring of 1916

GRADES AND PRICES

Ordinary Altar Wine, made from Concord, Catawba and Worden grapes,
Bottled, 5 gallons in 25 bottles ..... $ 8.00
In bulk, 1 keg 10 gallons. 12.50
In bulk, 1 keg 23½ gallons... ..... 27.00
In bulk, 1 barrel 46 gallons 50.00

Elvira Altar Wine, made exclusively from the Elvira grape, sold only in bottles,
5 gallons in 25 bottles 9.00

Superior Altar Wine, made exclusively from Delaware, Brighton or Salem grape, sold only in bottles,
5 gallons in 25 bottles 16.00

War Tax Additional. **No Dealer has this Wine for sale.**
Kindly advise method of transportation – Freight or express.

Address all communications to REV. M. J. NOLAN, Chancellor, 72 Frank Street, Rochester, N. Y.

MR. J. W. DONNELLY.

The Donnelly Brothers

Established 1870

Valid and Licit ... Altar Wines

Our wines are popular because of their proven purity and agreeableness for use when fasting

Collegiate . . . . . Mellow and fruity
Jurancon . . . . . Delicate and delicious
Vin de Tours . . . Generous and full-bodied

A trial order solicited. Satisfaction guaranteed.
Please address

The Donnelly Brothers TROY N. Y.

ALTAR WINES BEYOND DOUBT

L'Admirable $6.25 per dozen

Novitiate $5.00 per dozen

Malvoisie $4.00 per dozen

Villa Joseph $4.00 per doren

War Tax Additional

(COPY)

SACRED HEART NOVITIATE
Los Gatos, Cal., January 3rd, 1916.

THE BARNSTON TEA COMPANY, 6 Barclay Street, New York City.

Gentlemen: It is with pleasure that, looking over our books, we observe that during the year 1915, we have shipped you in sealed cars, the following quantities of our altar wines:

13,252 Gallons ..... Sweet Novitiate
6,012½ Gallons ..... Villa Joseph
3,843 Gallons ..... Malvoisie
103 Gallons ..... L'Admirable

We take the present opportunity to thank you for your conscientious and painstaking efforts made in handling our wines, the results of which are so gratifying.

For the coming year we have the greatest hopes; we have in our wineries an abundance of excellent wines, made by our own brothers and whose absolute purity we can therefore guarantee. Should your requirements for the coming year double or triple those of last year, we are confident that we can meet them.

Thanking you once more for your efforts made in selling our wines, and wishing you every success during the ensuing year, we desire to remain,

Yours very sincerely, THE SACRED HEART NOVITIATE,

John P. Madden, S.J.

Treasurer

Sole Eastern Agents

Barnston Tea Company, 6 Barclay St., New York, N. Y.

CONTENTS CONTINUED

ANALECTA:

S. Congregatio de Propaganda Fide pro Negotiis Ritus Orientalis:
Decretum de Spirituali Adsistentia Fidelium Graeco-Rutheni Ritus in regionibus Americae Meridionalis immigrantium 704

Sacra Poenitentiaria Apostolica:
Declaratio circa Obligationem Divini Officii recitandi Clericorum in sacris constitutorum, qui lege civili coacti in bello versantur 707

Roman Curia:
List of Recent Pontifical Appointments 708

STUDIES AND CONFERENCES:

Our Analecta—Roman Documents for the Month 709
The Catholic Hospital Association: Objections Answered. (*The Most Rev. S. G. Messmer, D.D., Archbishop of Milwaukee.*) 709
Sanatio in Radice in Mixed Marriages 716
Solving the Problem of Prohibition. (*Canadensis*) 721
High Mass Coram Sanctissimo 722
Is the Policeman obliged to make Restitution? 722
Is this Ferial Prayer Appropriate? 723
Prayer "for the King" in a Republic 724
The Nuptial Blessing. (*Sacerdos*) 725
Substructure for Valid Consecration of Altar 725
Doubtful Baptism and the Freedom to remarry 726
How Many Cases may a Bishop reserve? 727

ECCLESIASTICAL LIBRARY TABLE:

Recent Bible Study: Harvard Christologies Again. (*The Rev. Walter Drum, S.J., Woodstock College, Woodstock, Maryland.*) 728

CRITICISMS AND NOTES:

McGloin: The Mystery of the Holy Trinity in Oldest Judaism 739
Grisar: Luther. Vol. V. 741
Tixeront: History of Dogmas 745
Hielscher: Songs of the Son of Isai 746

LITERARY CHAT 748

BOOKS RECEIVED 750

ENRICH YOUR LIBRARY

WITH A

SET OF THE REVIEW

OF RECENT MONTHS there has been quite a brisk turn-over of back copies of the REVIEW. We have been advertising for some numbers to help complete the files of some of our subscribers, and they are still in search of other back copies. If you need some back copies or volumes, or if you have them to dispose of, now is the time to write.

+ + + +

The increased activity in this department is doubtless due to the publication of the INDEX of the first fifty volumes of the REVIEW. The INDEX has proved itself a most useful volume, both for those who have all the volumes of the REVIEW and those who have only a few volumes. Subscribers who have not yet got a copy of the INDEX can procure one ($3.00 postpaid).

+ + + +

Priests who want early volumes of the magazine will do well to send in their requisition without delay. It is impossible to say from day to day what copies or volumes we shall have on hand to-morrow. At this writing we may have the numbers your set lacks or we may be able to get the missing copies for you. Let us know what you need or what numbers you wish to dispose of.

+ + + +

Start to build your set of REVIEW now. It has been a pleasure to us to help complete the sets of several of our subscribers, and we shall gladly try to do it for you. What more valuable for a priest's library than a set of the volumes of the REVIEW ?

TO-DAY, SEND FOR BACK COPIES, AND INDEX

THE ECCLESIASTICAL REVIEW

SIXTH SERIES.—VOL. IV.—(LIV).—JUNE, 1916.—No. 6.

THE ROYAL ORDER OF THE SAINT-ESPRIT.

In the June, 1914, issue of THE ECCLESIASTICAL REVIEW appeared an article on "The Knights of the Holy Ghost of Good Intention", an organization founded in Naples by Louis of Taranto to commemorate his accession to the throne of Naples and Jerusalem on Pentecost, 1352.

A somewhat similar study is now presented on "The Royal Order of the Saint-Esprit", a society founded by Henry III of France in honor of the Holy Ghost, to whom he ascribed his accession first to the throne of Poland in 1573, and then to that of France in 1574, each time on the feast of Pentecost.

Henry III availed himself of the statutes of the Neapolitan Knights, when founding his order. There exists between the two orders the relation of contributing cause and effect. Both societies embraced the "optimates" of their country. In both, society, religion, and chivalry, were constituent elements. The Knights of Good Intention were all laymen. The Saint-Esprit included a number of ecclesiastics. The former flashed across the sky of honor like a brilliant meteor, the latter, like an enthroned orb, outshone all rivals for a period of over two centuries.

Both orders were dedicated to the Holy Ghost, and its members were exhorted to cultivate devotion to Him. A study therefore of these and other institutions, whether religious or secular, whether in the domain of art, or in the general sphere of what might aptly be called Paracletana, reveals to us the nature and extent of devotion to the Divine Spirit as practised by our forefathers in the faith.

THE Order of the Saint-Esprit, which was founded in Paris on 31 December, 1578, by Henry III, was by far the most illustrious of French honorary organizations. Its existence runs like a thread of richest gold through the web of two centuries of French history. It will be interesting to examine the origin, nature, and fate of this royal society. As an introduction to this study the reader is asked to recall to memory some data of European history.

From 1547 to 1559 France was governed by Henry II. Catherine de Medici, his queen, bore him four sons. With the exception of the youngest, known in history as the Duke of Alençon, they all eventually reached the throne and ruled respectively as Francis II, Charles IX, and Henry III.

On the occasion of the double marriage of Henry's sister Marguerite to the Duke of Savoy, and of his oldest daughter Elizabeth to Philip II, a grand tournament was held in the capital. On the closing day, in the final number, which consisted of a spirited tilt, between the Scotchman Montgomery and the king, the latter was fatally wounded in the forehead. He died soon after, 10 July, 1559, and was succeeded by his oldest son, who mounted the throne as Francis II.

The new sovereign was a diffident and delicate prince. He reigned less than seventeen months, during which period he was admirably sustained by the tact, courage, and sympathy of his youthful bride—beautiful but ill-fated Mary Stuart.

Francis died of a chronic ear-trouble, 5 December, 1560. He was followed on the throne by his brother Charles, who at the time was but ten years old.

Under the circumstances, the government devolved on the queen-mother, until the young king attained to his majority. This he did, according to statute, on completing his fourteenth year. Catherine's opportunity had arrived at last. Long and feverishly had she pined for it. For she was an ambitious woman and thirsted for power and recognition. During the reign of Francis, the young queen checked her influence. And previously, during her husband's administration, not she, but the notorious Diana of Potiers occupied the first place at court and in the affections of Henry. Ten years of barrenness and her foreign extraction, had kept the niece of Clement VIII in an involuntary background. This explains the impetuosity and greed with which she snatched up the supreme authority, and used it chiefly in the aggrandizement of her family, her sons especially.

The chief instinct of woman's heart is the transmission of life. Catherine's maternal instincts had long been disappointed. When at last she was blessed with offspring, did she regard her children through the deceptive microscope of accumulated love, and allow the distorted proportions presented by it, to influence her judgment? We cannot tell. We can only say that in the light of history she appears principally if not exclusively occupied with the welfare not of her subjects but of her children.

All students of English history know that no suitor made so deep and, we might add, so almost fatal an impression on Queen Elizabeth, as did Francis, the Duke of Alençon. The engagement between the two in 1581 was the work of Catherine. Presently we shall see how she obtained first the throne of Poland, and, soon after, that of France for the young Duke of Anjou. With one foot in the grave, in 1589, she is nevertheless found scheming to secure the crown of Portugal for one member of her family, and the collapsing throne of France for her grandson, the Marquis de Pont à Mousson. All this could be readily condoned, had the means employed been honorable. But they were not.

Legally, Catherine was in control until 1563. In reality, she never relaxed the reins almost until the death of Charles, which took place on Pentecost, 30 May, 1574.

During the politico-religious disturbances that agitated France whilst she occupied the helm, the Huguenots, as the French Calvinists were styled, secured a certain ascendency. This result was obtained in part by their aggressive spirit, a spirit of which their leaders were the typical embodiment. It was the fruit, in still greater measure, of the oscillating policy of the queen-regent. Once in power, her Machiavellian character, like her portly figure, bulked in all its unrestrained ugliness. Crafty, calculating, and honorless, she sided now with the Constitutionalists, now with the Huguenots, as expediency dictated. She followed to the letter the pagan axiom: "Divide et regna".

But to come to Henry, who was Catherine's prettiest and favorite child. She loved him with uncommon tenderness, and called him "her own". Her other children, she said, belonged to the kingdom, this one to herself. Ordinarily speaking, this son, who was Duke of Anjou, had no immediate prospects of acceding to the throne. For Charles was but two years his senior, nor was there any other throne in view. Still, it was the unexpected that happened.

In 1572, the year of the unfortunate Massacre of St. Bartholomew, Sigismund Augustus, king of Poland, died. He was the last male descendant of the Lithuanian house of Jagiello, and he died without issue. It devolved on the Polish nobles to select a successor.

Catherine was on the alert. She immediately sent De Balagny to Cracow to win the good will of the royal chancellor and of Ann, the maiden sister of the late king. Native aspirants to the throne there were indeed, but none of them prominent and formidable. Foreign competitors there were—Ernest, archduke of Austria; the king of Sweden, a nephew of the late Sigismund Augustus; the Duke of Prussia; the Czar of Russia, and the Prince of Transylvania.

There was a possibility of success. That was sufficient. Catherine entered the lists, determined to capture the prize for her favorite son. Poland at this epoch was twice the size of France. It consisted of thirty-two counties, or palatinates. Its people were born soldiers. They had never been conquered. They were united by a Constitution (Pacta Conventa), of which they were deservedly proud. They formed the great barrier of Christianity against the Tartars and the Turks.

During the vacancy caused by the death of Sigismund Augustus, the archbishop of Gnesen was in charge of the government. He convoked a general meeting of the Piasts, as the nobles of Poland and Lithuania were designated, for the month of April (1573). About 36,000 responded to the call, and assembled in Warsaw, to select the new sovereign.

Among the French diplomats, in the reign of Charles IX, Montluc, Bishop of Valence, held the palm for tact, eloquence, and resourcefulness. Catherine selected Montluc, therefore, to accomplish the gigantic task begun by Balagny. On reaching Poland, this prelate placed himself in communication with the senators, ecclesiastics, palatins, and under-governors. He issued and distributed circulars in Italian and Polish, critizing the rival candidates and extolling the qualities of Henry. In the name of his candidate he solemnly promised freedom of conscience, the inviolability of the Polish constitution, and protection against the Turks.

His principal speech, an elaborate and eulogistic discourse on Poland, France, and the Duke of Anjou, was printed in Latin and Polish, and distributed broadcast after its delivery among the delegates and the people. In it, he described Henry as a perfect paragon of excellence; a prince with appanages that yielded annually half a million crowns. With this reve-

nue they might build a navy and restore the University of Cracow, two projects he knew to be ardently desired by the people. To convince them that Henry was a born soldier and leader, he described how the Duke, when but eighteen years old, courageously attacked and defeated two veteran generals, the invincible Coligny at Moncontour and the fearless Condé at Jarnac.

Montluc's discourse electrified the Poles. He skilfully managed to be the last of the envoys to speak, a circumstance that enabled him to demolish the claims of his rivals. The balloting began on 3 May, 1573. A few days later, on the Feast of Pentecost, there was a decided turn in favor of the Duke. He continued to gain until 9 May, when his choice was almost unanimous. He took possession of the throne in December, and was crowned on 20 February, 1574.

Charles IX, as already stated, died on Pentecost, 30 May, 1574. He was carried off by pneumonia unexpectedly. Both he and his mother disliked the young and headstrong Francis. His dying request therefore was that Catherine might rule until the return of Henry, who before leaving Poland had publicly asserted his claim on the French throne. The king's wish was respected. Catherine was appointed to rule during the interim. She immediately sent, first, Barbezière, and two days later, De la Fajole to Cracow, to announce the death of Charles and to urge Henry to return. That the latter had not yet become acclimated to his new surroundings, and was secretly pining for his "belle France", had not escaped the Polish Senate. When therefore its members convened, exactly two weeks after the death of Charles, to offer condolence to the king, they profited of the occasion to request him not to resign the crown and desert them.

Henry dissembled. Having sent his effects ahead, he departed on the night of 18 June. The details of this flight are thrilling. They are recorded by the historian Mathieu, who secured them from Sauvre, the king's equerry and companion. They journeyed homeward by way of Vienna, Venice, Padua, Mantua, Turin, and Lyons.

In the meantime Catherine kept close watch over Francis, the youngest son, and over Henry of Navarre, to prevent them from asserting themselves. Her chief concern for the

moment was to preserve calm among her influential subjects, and to prevent strangers from interfering. Henry arrived in France toward autumn. He spent several months in the South, where, aided by Catherine, he organized his counsel, but adopted no definite policy of administration.

In February, 1575, he married Louise of Lorraine, whom he saw for the first time at Nancy, on his way to Poland. They proceeded together to Rheims, where they were crowned, 20 February, by Cardinal De Guise. On 1 March, both entered Paris, without any demonstration.

The general conditions that confronted the new sovereign on taking up the reins of government were far from flattering. His subjects formed two great camps, the Calvinists and the Constitutionalists. The former were well organized, into twenty-four churches, and controlled an annual fund of over 800,000 pounds. The latter, to uphold the Catholic faith and secure ampler political rights for the Provinces, had formed "The Holy League" (1576), of which Henry, Duke of Guise, was the heart and soul. He was a superior type of Christian soldier, a man of commanding presence, and was fairly idolized by the Leaguers. It is not surprising therefore that Henry felt himself eclipsed by this uncrowned king of the "union". The sovereign's position was indeed delicate. He dare not offend the followers of Guise. He decided therefore to draw closer to himself some of the more influential Catholics and organize them into a body, which, whilst in perfect sympathy with the League, would obey only him, as head and directing spirit.

The Order of Saint Michael, founded in 1469, by Louis XI, was still in existence, and had it been in normal condition, might have been of assistance to the king; but unhappily under Henry II it had fallen into disrepute, and its badge was now derisively called "Collier à toutes bêtes", a collar to fit any beast. Henry did not abolish this order, but secured its reform gradually by incorporating it into his new Society, the Royal Order of the Holy Ghost.

Some see in this new foundation and in the way the founder gave it religious coloring, nothing more than a stroke of political prudence, dictated by selfishness, and devoid of all higher and nobler motives. We grant that expediency had a share

in the undertaking, a consideration which after all was pardonable under the circumstances; but that it was the sole and exclusive motive, sanctimoniously decked out in religion, to give it weight and dignity, this we contest. For it is our humble opinion that Henry was at least partially influenced by other reasons too, reasons that induced him to dedicate his Order to the Holy Ghost, and that to some degree made him a promoter of devotion to the Third Person of the Blessed Trinity.

On announcing the new foundation, Henry said: "We have decided . . . to form a military Order in our kingdom besides that of Saint Michael, which it is our will to retain and continue. (This) new Order we organize and institute *in honor of the Holy Ghost, by whose inspiration, God has deigned to direct our best and happiest actions in the past.* Moreover, we beg Him to grant that we may soon see all our subjects reunited in the Catholic faith . . . living in mutual friendship and concord . . . observing the law in obedience to us and our successors, thus securing God's glory and honor." [1]

The "best and happiest actions" ("nos meilleures et plus heureuses actions") mentioned in the prologue, are generally interpreted as referring to Henry's election to the throne of Poland, Whitsuntide, 1573, and his accession to the throne of France on Pentecost, 1574. A few writers assert, moreover, that he was born on the Feast of Pentecost; but this is an error. He first saw the light in the Castle of Fontainebleau, 19 September, 1551. Twice he had received the Holy Ghost in regal unction; in a spirit of gratitude, therefore, he dedicated his Order to the Holy Paraclete.

His devotion to the Divine Spirit was not a sporadic fancy. It was a habit. It was to Him he ha drecourse in the dark hours of affliction. Early in 1576, a fresh outbreak of popular dissatisfaction agitated the kingdom. On hearing of it, Henry ordered (27 February) that a special Mass in honor of the Holy Ghost be celebrated at court, and that the royal household assist thereat and pray to the God of Love until peace, harmony, and good fellowship be restored.[2]

[1] Migne, *Dict. Rel.*, Vol. II, coll. 187-188.

[2] Cf. Registre-Journal de Henri III. De Lestoile, Vol. I, Par. I, p. 67. Memoires par Michaud and Poujoulat.

Henry's intention of showing his gratitude and devotion to the Divine Spirit, by dedicating to Him a new Order, characterized by a decidedly religious cachet, must have derived additional impetus from an event that occurred, on his homeward journey, when exchanging the crown of Poland for that of France. History records how he interrupted his flight at Venice, where he spent "nine days of enchantment", during which period he was the guest of Alvise Moncenigo, the Doge whose venerable features the great Veronese immortalized. On 27 July, the day Henry departed, Moncenigo in the name of the Republic presented him with a beautifully illuminated vellum manuscript. It pleased him greatly, not merely on account of its evident beauty, but also on account of its historic value; for it contained the original statutes of the Knights of the Holy Ghost of Good Intention, a military Order founded on Pentecost, 1352, by Louis of Taranto, to commemorate his elevation to the throne of Naples and Jerusalem on that day.

Four years later, when preparing the draft of his own Order, Henry gave this document to M. De Chiverney, his secretary, with instructions to make certain extracts, and then destroy it. Was the sovereign afraid of being accused of plagiarism? We do not know. What we do know is that after making the extracts, De Chiverney, obedient to his constructive instinct, refrained from destroying the relic.[3]

The inauguration of the new Order took place in Paris, at the Church of the Grands-Augustins, 31 December, 1578, to 2 January, 1579. The Calvinists viewed the spectacle with some misgivings. The malcontents called it a masquerade. And the wits of the day found in it a subject for fresh pasquinades. In reality, the event was decidedly magnificent. History has preserved the details. It was a Wednesday after-

[3] At his death, De Chiverney bequeathed this interesting document to his son Philippe Huraut (1528-1599), Bishop of Chartres, and first Chancellor of the Royal Order of the Saint-Esprit. From the Bishop's library, it passed into the hands of M. De René Longueil, who died in 1677. It next became the property of M. De Nicolai, first President of the Chambre des Compts of Paris. After his death (1686) it was lost sight of for a time, but was found again and secured by M. Gaignot, who sold it to the Duke of La Vallière, from whose collection it passed to the Royal Library in 1783, and finally found a resting place in its present home, the National Library of Paris, where it is catalogued, Franc. No. 4274. A detailed description of its text and illuminations was published in 1764, by a Belgian priest named Le Febvre.

noon. Two by two the knights-elect filed into the historic edifice. They wore doublets and haut-de-chausses of silver cloth. The scabbards of their swords and their slippers were rich white velvet. Their mantles—gorgeous creations of the costumer's art—were of black velvet, embroidered with fleurs-de-lys and tongue-emblems of the Holy Ghost. Over the mantle they wore a small cape of green, designed to enhance and display the the golden collar of the Order. Their toques were black velvet, and were decorated with a white feather *à l'espagnole*. The prelates, in keeping with the occasion, were vested in costly pontificals.

The royal choir sang the vesper service, after which the king advanced to the main altar, where he took the oath of Grandmaster. He then received the insignia of office from the hands of the Bishop of Auxerre, who was his spiritual father. After being duly invested, the king proceeded to receive his companion knights, twenty-six in number. Prominent among these were: Guise, Cardinal of Lorraine; the Dukes of Nevers, D'Uzez, De Mercœur and D'Aumale; the Counts of Taude, Gonnor, and Retz; MM. De Villequier, Balsac, Estress, Grammont and Stroszy.[4]

On the following day—New Year's Day—the knights, attired in their gala dress, repaired to the Grands-Augustins to assist at High Mass. The queen and her retinue, the various ambassadors, and a number of prelates and nobles, graced the occasion by their presence. A double file of Scotch and Swiss soldiers occupied the nave and formed a guard of honor, as the brilliant procession arrived. At its head, to the strains of martial music, tramped the three hundred gentlemen of the king's household, with their huge battle-axes. Then came the knights, two by two; first, the knights-officers; next, the knights-commanders; then the prelates-commanders, and last the grandmaster, wearing his coronation mantle and the grand-collar of the Saint-Esprit. The Bishop of Auxerre pontificated. The knights received Communion in a body.

[4] The Sieur Philippe Stroszy perished four years later in a naval engagement, near Terzères. At the close of the chapter of 1583, his brother knights celebrated his funeral, and solemnly interred his grand-mantle. The custom of burying objects that belonged to a person who perished at sea and whose remains therefore could not be obtained, is still observed in the marine districts of Brittany, notably in the Island of Ouessant.

After Mass the pageant returned to the palace of the Louvre, by way of Rue Pont Neuf and the bridge Saint Michel. At the banquet that followed, the knights dined with the king. The ladies, ecclesiastics, and other guests of honor dined apart in separate halls.

At two o'clock the banquet ended, and all proceeded once more to the Church of the Friars, to assist at the Office of the Dead. At this service the king wore violet, and the knights black. Similarly attired, the company assisted at a Requiem Mass on the next morning. After these impressive functions the Order of the Saint-Esprit was pronounced inaugurated.

Let us now briefly examine its rules and regulations. The last edition of its statutes, that of 1703, contains ninety-five articles, from which we gather the following details.[5]

The king was grandmaster of the order. He could neither nominate new members, nor dispose of the revenues of the order, until he was crowned. On the day of his coronation he took an oath to observe and enforce the statutes. The day after, he was invested with the mantle and grand-collar, usually by the consecrating prelate.

There were to be one hundred knights in all; some, ecclesiastics, the majority, laymen. The clerical division was to consist of four cardinals, four archbishops, five bishops, or prelates, besides the grand-almoner, who was *ipso facto* a member. The lay division comprised the knights-officers and knights-commanders. The title of the prelates was "Les Commandeurs de l'Ordre du Saint-Esprit", Commanders of the Order of the Holy Ghost; of the knights-officers, "Les Chevaliers des Ordres du Roy", Knights of the Orders of the King; of the knights-commanders, "Les Commandeurs des Ordres du Roy", Commanders of the Orders of the King. The officers were the chancellor, the master of ceremonies, the herald, the marshal, the grand treasurer, the secretary, the commissary, and the genealogist. The motto of the Society was: "Duce et auspice"—Under (the Divine Spirit's) guidance and protection.

[5] Older copies of the constitutions, as well as a ledger of the expenses of the society and a descriptive catalogue of the titles and blazons of its members, are also extant.

Except princes of the blood, aspirants to the order had to be thirty-five years old, and should establish their lineage for three generations on the father's side. Except the prelates, all other members had to make a profession of faith, and promise to live and die in the Church. They were also required to promise fidelity to their sovereign and obedience to the statutes. They were not to leave France to serve any foreign prince, or accept from any stranger either estates, pledges, or pensions. With the grandmaster's permission they could accept the decoration of "The Golden Fleece", or of "The Garter".[6]

Prior to their admission into the Saint-Esprit, lay candidates had to be enrolled in the ancient Order of Saint Michael. This is why the officers and commanders were said to belong to the orders of the king.[7]

The knights were to be distinguished not only for nobility but for piety as well. They were exhorted to hear Mass every day. On holidays they were moreover to assist at the afternoon services. Daily they were to recite the Office of the Holy Ghost, as contained in their special manual.[8] When prevented from saying the Office, they were expected to give a suitable alms, or recite the Seven Penitential Psalms. A part of the beads was likewise of daily obligation. They were to receive the Sacraments, at least, on New Year's Day and on Pentecost.

Special stress was laid on wearing the "Saint-Esprit", as the cross of the Order was called. In the chapter of 1580 it was decided that those who failed to wear it as prescribed were to be fined ten crowns for every omission. If the neglect occurred on a day of chapter, the fine was increased to fifty. These fines were consigned to the treasury of the Friars attached to the Grands-Augustins; because it was in their church that the receptions and chapters of the society were generally

[6] In the beginning, foreigners, and non-naturalized residents of France were not eligible to membership in the Saint-Esprit.

[7] The ceremony of reception into the Order of Saint Michael was very simple and took place usually on the eve before a regular reception of the Saint-Esprit. The novice knelt before the king, who touched him on the shoulder with a sword, saying: "In behalf of Saint George and Saint Michael, I make thee a knight."

[8] The original manual was revised by a committee of knights-prelates, in 1768, and reprinted in an edition de luxe, by order of Louis XV.

held. For this reason their church was also known as "The Chapel of the Holy Ghost". On the day of his reception, each knight gave this church a present of ten golden écus. And Henry fixed on it an annuity of one thousand pounds, in return for which the Friars said two Masses every day—one for the grandmaster and the knights, and the other for the deceased members of the order.[9]

We have already alluded to the badge of the order. It was an eight-pointed, maltese cross of gold. Its edges were enameled white, and the centre—a cartouch of emerald—contained a gold dove-emblem of the Divine Spirit. Fleurs-de-lys occupied the angles. It was worn from a blue ribbon called the "Cordon bleu". The cross of the prelates had the dove-emblem on both sides. They wore the decoration suspended from the neck. The cross of the knights-commanders was similar to that of the prelates, except that it had an image of Saint Michael on the reverse. They wore it attached to a blue sash, extending from the right shoulder to the left side. The cross of the officers was like that of the commanders, only a little smaller. They wore it (*en sautoir*) attached to the left breast.

The initiation of candidates was conducted as follows. After being proposed by the grandmaster, and voted on by the knights, the aspirant filed with the secretary his pedigree, profession of faith, and other papers. He was then consid-

[9] Some details of the church and monastery of the Grands-Augustins, will be interesting. In 1285 a colony of Italian Augustinians established themselves on a property which lay on the right bank of the Seine, at a point within the angle now formed by the Rue and the Quay des Grands-Augustins. It was a lovely spot, dotted with splendid trees. To-day this historic site is occupied by the Dépôt of Omnibuses. To distinguish this community from an older one, located at Pré-aux-clercs, and commonly called the Petits-Augustins, it was named the Grands-Augustins.

In 1440, three university officers entered the cloister of the Friars to arrest a student who had fled there for asylum. They paid the penalty of their presumption by a fine and a public penance. In 1658 the Friars contested an order regarding the degrees of their members. Anticipating trouble, they fortified the monastery, and prepared to defend themselves. The Royal Archers were sent against them. They took the place and arrested some of the Augustinians. After a captivity of twenty-seven days, Mazarin ordered their release. They returned home in triumph—an event referred to by Boileau in his *Lutrin*. The church mentioned in this article was begun under Charles V and finished in 1453 under Charles VII. It was the official church of the knights founded in 1578. In it the hospitallers of the Holy Ghost, a religious body founded at Montpellier in 1198, held a great reorganization meeting in 1692. Unfortunately, this sacred edifice, like a number of other historic landmarks, was destroyed in 1791.

ered a novice of the Saint-Esprit. His costume consisted of white satin doublet and trunk-hose, a brocaded cape, velvet toque, and small sword.[10]

Novices were received at any time. But they were professed usually, either on New Year's Day, or on Pentecost. The ceremony was impressive. The novice knelt before the grandmaster and pronounced the required oath. He then received the mantle, a costly garment of black velvet, embroidered with gold, and lined with orange tabby. On giving it, the king said: "The order invests you with the mantle of its company and fraternal union, for the exaltation of the Catholic faith and religion, in the name of the Father, and of the Son, and of the Holy Ghost, Amen."

The collar was given next. On bestowing it, the king said: "Receive the collar of the order of the Holy Ghost, into which we in our capacity of grandmaster receive you. Keep in mind the Passion and Death of our Lord and Saviour Jesus Christ. Wear the Cross on your uniform, and carry openly the badge of the order. May God enable you to keep the vows and oath you have pronounced. May they remain engraven on your heart, in the name of the Father, and of the Son, and of the Holy Ghost, Amen." To this the knight replied: "Sire, may God give me grace, rather to die than to be wanting in my promises. I humbly thank your Majesty for the favors and honors conferred upon me." He then bowed and kissed the sovereign's hand.

The collar weighed 200 écus. It consisted of fleurs-de-lys, gold, cantoned with rays and flames, enameled gules, intermixed with three cyphers, forming the letters H (Henry), and L (Louise). There were no jewels. On the death of its wearer, it was returned to the grandmaster. Thus some of the decorations acquired a certain extrinsic value, independent of their intrinsic worth, from the fact that they had been worn previously by celebrated men. To heighten the effect of the collar, it was worn over a small sur-cape of rich green texture.[11]

[10] The pavilion of Chantilly has a portrait of the Prince of Condé dressed as a novice of the Saint-Esprit.

[11] In the Museum of the Louvre, Hall of the Bourbons, there are on exhibition costumes worn by knights of the Holy Ghost. Likewise some of their collars and crosses. Mention should be made also of a fine mace. It bears

In 1578, Henry sent M. De l'Aubespine to Rome to submit to the Vatican a draft of the proposed order, and to ask the Sovereign Pontiff to authorize a yearly levy of 200,000 crowns, chargeable on the united revenues of the old abbeys and priories throughout the kingdom. His intention was to use the funds thus raised in founding commanderies for his knights. In other words he planned to model his order on the military fraternities of Spain, in which, according to the system of *encomiendas,* a dignity was accompanied by a grant of land, or its revenues.

The discovery of this plan aroused fierce opposition. Only three years before, in 1575, a million pounds had been levied on the clergy with the consent of Rome. They submitted, it is true, but not without great reluctance. Fresh burdens of a permanent character were now to be piled upon them. Seculars and regulars rose as a man and protested vigorously against the odious measure. Moved by this determined protest, Pope Gregory XIII wisely declined to authorize the tax.[12]

To give some semblance to the title of commander, the king assigned to each knight a pension of one thousand crowns. This sum was the equivalent of the poll tax, usually assessed against the highest nobility. Henry IV, in 1599, and Louis XIV, in 1685, practically released the knights not only from the capitation tax but from all other levies as well. This privilege was also extended to the widows of lay commanders.

To raise the sum required for the pensions, Henry III on 7 December, 1582, decreed that the income arising out of the "marc d'or", be assigned to the treasury of the order. The mark of gold was a tax of homage paid to the crown by those who obtained a public office.

Another privilege enjoyed by the knights was the honor of dining with the king on their feast days. To us, of democratic inclinations, this concession may appear small, but when

the date 1584-85, and was ordered for the society by its founder. The upper section of the staff, an ornamented cube, has four delicate reliefs, depicting important events in the early history of the order. It is surmounted by a beautiful dove. There is a censor, too, dated 1579-1580. It has the form of a pillared temple, arabesque in design, and was used when the knights had their celebrations at the Grands-Augustins.

[12] Cf. *Histoire de France,* Dareste, Tom. IV, Liv. 25, pp. 317 ff. Henry III, Freer, Vol. II, p. 223.

royalty was in power it was considered a great favor and was eagerly sought.

Even among the knights a shade of discrimination obtained. The knights-officers were not admitted to the table of the king; that distinction being reserved to the prelates and commanders. In 1603, Henry IV, who was a jolly good fellow, removed this restriction, but in 1661 the commanders questioned the propriety of the change and succeeded in reviving the original custom, to the great disappointment of the officers.

From what has been said so far, it is clear that the Saint-Esprit embraced politics, society, and religion, under the form of an honorary military order. It was not, however, as some have supposed, a religious military order in the strict sense of the word, such as the Templars or Teutonic Knights.

The fact that Henry III submitted a sketch of his proposed society to Rome led some to assume that its members were subject to the Rule of St. Augustine. This assumption is gratuitous. The knights bound themselves by vow to observe their regulations. This obligation, binding in conscience, naturally fell under the power and jurisdiction of the Keys. This is why, in 1608, Henry IV petitioned Pope Paul V to dispense the knights from receiving Holy Communion on the days of reception, and also to authorize them to admit to their ranks foreigners and non-naturalized residents of France. The Sovereign Pontiff not only granted this petition, on 16 February, but two months later (17 April) issued a bull authorizing the knights to make such changes in their constitutions as they judged advisable.

As a result of one of the modifications introduced, we find two illustrious Italians admitted into the Order in 1608. They were Don Jean Antoine Ursin and Don Alexandre Sforze-Conti. Other distinguished foreign members were John Sobieski (1676), his sons Alexander and Constantine; Frederick Augustine II of Poland, Maximilian Joseph, Elector of Bavaria, and a number of Spanish and Italian nobles. When a foreign ruler or a prince of the blood was knighted, an envoy conferred the decorations; other recipients had to present themselves in person to the grandmaster.

Before proceeding any further, let us pause a moment to recall the closing scene of Henry's life, a scene tragic indeed,

for he fell a victim to a zealot's dagger, 1 August, 1589. As he was childless, the line of the Vallois ended with him; for Francis, the fourth and last son of Henry II, had dropped into an early grave, five years before, worn out by excesses and disappointments.

A fierce and bloody war ensued over the succession, because Henry of Navarre, the heir presumptive, was a Calvinist, and therefore ineligible. It was nevertheless he that emerged victorious from the struggle among the competitors. Partly from policy and partly from conviction he embraced the Catholic faith, and in 1595 he was officially recognized by Pope Clement VIII. During the interval between the death of the last of the Vallois and the reconciliation of the first of the Bourbons, the Saint-Esprit had no grandmaster. This is why Henry IV is sometimes called its second founder, or restorer. Besides the changes already alluded to, he also, in deference to public sentiment, which had been disturbed by insinuating and sarcastic interpretations of the letter *L* in the grand-collar, replaced it by trophies of arms. And in 1601 he introduced the custom of decorating the young princes of the blood with the "Cordon bleu", as the decoration was familiarly called. His eldest son, the future Louis XIII, was the first minor to be thus honored.

Anent this custom an anecdote is recorded by Saint-Simon, in his charming memoirs. A certain De Puysieux, a relation of his, had been sent to Switzerland by Louis XIV on a rather difficult mission, of which he acquitted himself with great success. The king was pleased and profuse in compliments. To his surprise he noticed that the stout little diplomat affected disappointment. Piqued by this, Louis demanded an explanation. De Puysieux replied: "Though the most honest man in the kingdom, you have not kept a promise made fifty years ago." "What promise?" asked the king. "Don't you recall," the diplomat replied, "our playing blindman's buff at my grandmother's one day, and how you placed your 'Cordon bleu' on my back to disguise yourself? Well, after the game, when I returned the cross, you promised to confer it on me, as soon as you became Master." (Louis was very young at the time, and did not actually rule until 1643.) "And now," he continued, "you have been Grandmaster so

long, and the 'Cordon' has not yet come." On reflecting, Louis actually recalled the promise, and at the following chapter De Puysieux was decorated.

To be a member of the Saint-Esprit was a highly cherished honor at all times, but never more so than in the reign of Louis XIV, when France was the foremost nation of the world. Among the prelate commanders of that epoch, was Anthony, Cardinal De Noailles (1651-1729). His family gave to France some of her leading marshals, diplomats, and ecclesiastics. We might also mention that it was he who approved the provisional constitutions of the Fathers of the Holy Ghost, a missionary order founded at Paris in 1706 by Poullard des Places.

De Noailles stood in high favor with the king, but had the misfortune of approving, in his capacity of archbishop of Paris, a book entitled *Moral Reflections* by Quesnel, who was a Jansenist. This was bad enough; but, worse than that, he defended the work, through wounded pride, after Rome had censured it.

Now of the things Louis detested most, Jansenism was one. No wonder, then, that the Cardinal's conduct greatly incensed and displeased him, so much so, in fact, that in a fit of anger he peremptorily ordered the prelate to return his "Saint-Esprit". De Noailles grew alarmed. To allay the royal wrath, he addressed to Louis the following words—a line of the Miserere: "Ne projicias me a facie tua, et *Spiritum Sanctum* tuum ne auferas a me"—Cast me not away from thy face, and take not thy Holy Spirit (the decoration) from me. This clever reply placated the king, and the Cardinal retained his cross.

Thomas Gray witnessed a reception of knights at Versailles in 1739. When, many years later, he composed his immortal "Elegy", did he hear premonitorily in poetic rapture the thunders of the Revolution sound the knell of the illustrious Order? It would almost seem so, when we recall the famous lines:

> The boast of heraldry, the pomp of power,
> And all that beauty, all that wealth e'er gave,
> Await alike th' inevitable hour,
> The paths of glory lead but to the grave.

Men come, and men go. What is true of individuals, is true of collective bodies. They too have their entrance on the stage of life, and their exit. The Order of the Saint-Esprit did not escape this law. On 16 June, 1790, the Constituent Assembly suppressed all titles of nobility in France; and in 1791 the same body officially abolished the Military Order of the Saint-Esprit.

As a substitute for it and other suppressed royal orders, Napoleon founded the "Legion of Honor", on 19 May, 1802. In theory the Legion was intended to be an institution at once the safeguard of all republican principles, as well as a remedy for the abolition of all distinctions of rank, as created directly or indirectly by the nobility. In reality it was an expedient to smooth the track for the Empire, as much as anything else, It did not, however, endure long in its original form. After the overthrow of Napoleon at Waterloo, the Confederates entered Paris in the summer of 1815, and restored the Bourbons to power.

The brother of Louis XVI ascended his ancestral throne as Louis XVIII. He did not dissolve the Legion, but he greatly modified it. On 16 November, 1816, he revived the Order of the Saint-Esprit. Though shorn of much of its pristine splendor, it was nevertheless esteemed as the principal honorary order of France.

In 1817, Denmark conferred the Order of the Elephant (her greatest distinction) on Louis XVIII. The Danish Ambassador, anxious to extol the excellence of this favor, on presenting its insignia to the king, exclaimed: "Sire, notre Saint-Esprit à nous, c'est un éléphant; daignez le recevoir"—Sire, our Holy Ghost is an elephant: deign to receive it. Needless to comment on the effect produced by this infelicitous assertion.

Louis XVIII died in 1824. He was succeeded by Charles X, who was crowned 29 May, 1825. The following day he enrolled thirty-six new knights. Two of them, the Prince de Castel-Cicala and the Duke San Carlos were aliens. Receptions were held in the chapel of the Tuilleries in 1826 and 1827, on the Feast of Pentecost. The last reception during the Restoration took place on Pentecost, 30 May, 1830.

It began with a chapter in the Tuilleries. The knights and novices then proceeded to the chapel to assist at Mass, which

was celebrated by the Bishop of Metz. After divine services, Charles received the Archbishops of Paris and Bordeaux, the princes de Polignac and De Broglie, the Duke De Nemours, the Marquises D'Ecquervilly, De Verac and De Conflans, and the Counts De Durfort, De Roy, De Reille, De Cosse, and De Bordesoulle.

Two months later, popular dissatisfaction, known as the "July Revolution", drove Charles X into exile and replaced him by Louis Philip, "King of the French". At the same time, the Order of the Holy Ghost was again dissolved and abolished, this time apparently forever. Sixty-three knights had been enrolled during the restoration. Of these, the Duke of Mortemort and the Duke of Nemours (son of Louis Philip) were the last survivors, isolated dissolving beams of a grand luminary that had already set. Sic transit gloria mundi. The Order came into existence under Henry III, the last of the Valois, and under Charles X, the last of the Bourbons, it disappeared. No history of devotion to the Holy Ghost will be complete without some references to it, for its members, as we saw, were especially dedicated to the Divine Spirit.[13]

Any study of the Saint-Esprit, however limited and short, would be incomplete without at least a partial list of the more brilliant members of this order. We begin with the grand-masters. They were eight in number: Henry III (1578-1589); Henry IV (1595-1610); Louis XIII (1610-1643); Louis XIV (1643-1715); Louis XV (1715-1774); Louis XVI (1774-1790); Louis XVIII (1816-1824); and Charles X (1824-1830). About a dozen knights were at the same time members of the French Academy. The more illustrious of these were: Melchior, Cardinal De Polignac (1661-1742); François Joachim, Cardinal De Bernis (1715-1794); Pierre Sequier (1588-1672); Lomenie De Brienne (+ 1794); Louis Antoine De Pardaillan-Austin (1665-1736); François De Beauville Saint-Aignau (+ 1687); and Henry Charles du Cambout, Duke De Coislin (+ 1732).

Distinguished prelate commanders were: Cardinal Louis De Lorraine (1556-1588); Cardinal Charles De Bourbon (1523-

[13] Henry III was the third son of Henry II and the last of his house to rule. Charles X was the third grandson of Louis XV, and the last sovereign of that family. This circumstance recalls the rather strange fact that so far all French dynasties have ended with three brothers ruling in succession.

1590); Cardinal Jacques Davy Duperron, Grand Almoner (1556-1618); Cardinal De Richelieu, Founder of the Academy, and Minister of State (1585-1642); Cardinal François de la Rochefoucauld, Grand Almoner (1558-1645); Cardinal De Gondi, first Archbishop of Paris (1622-1654); Cardinal De Noailles (1651-1729); Cardinal Antoine Barbarini, Grand Almoner (+ 1715); Cardinal Pierre Guerin, Sergent De Teucin, Primate of Gaul (1680-1758); Mgr. Jean De Machault, Minister of State and Custodian of the Seal (1701-1794); Abbé Joseph Marie Terray, Controller of the General Finances (1715-1778).

Other renowned members were: De La Rochefoucauld, author of the Maxims (1613-1680); De Clairambaut, author of Genealogies, 150 Volumes; Louis Phelipeaux, Chancellor of the Saint-Esprit (1643-1727); Jerome Phelipeaux, Secretary of State (1674-1747); Michael De Chamillard, Minister of State and War (1651-1721); Henry François D'Aguesseau, Chancellor (+ 1751); Conty, Prince Armand De Bourbon (1680-1710); Louis De Saint Gelais (1513-1589); Roger De St. Lary Bellegarde (1563-1646); Henry De Bourbon Montpensier (1573-1608); Condé, Henry De Bourbon (1588-1646); Henry De Lorraine, Duke of Mayenne (1578-1621); Claude De Lorraine, Duke of Chevreuse, proxy for Charles I of England, in marriage to Henrietta Marie of France (1578-1657); Henry François D'Aguesseau (1668-1751); François Victor Breteuil, Provost of the Saint-Esprit (1686-1743); Philibert Orry, Grand Treasurer (1689-1747); Prince De Dombes (1700-1755); Comte D'Eu (1701-1775); Antoine Louis Rouille, Secretary of State (1689-1760); Choiseul-Stainville, Secretary of State (1719-1785); Praslin, Comte De Chevigny, Minister of State (1712-1785); Louis Philippe Egalité, Duke D'Orleans (1747-1793); De Maupeou, Chancellor (1714-1792); Duke De Berry (1778-1820); Duke d'Angoulême, son of the last king of France, and husband of Maria Theresa Charlotte, the only child of Louis XVI that survived the Revolution.

REFERENCES.

CLARK: Concise History of Knighthood, Vol. I, pp. 221-227.
ROBSON: A Complete System of Knighthood, pp. 34 ff.
RACINET: Le Costume Historique, Vol. IV, pp. 122-123.

PLANCHÉ: Cyclopedia of Costume, Vol. I, pp. 122-123; Vol. II, pp. 111 and 224.
Catholic Encyclopedia, Vol. VII, p. 416; Vol. X, p. 306.
LAROUSSE: Dict. Univ., Vol. S-T, pp. 64-65.
Galeries Historiques de Versailles, Series X, Sec. 5.
PESSARD: Dictionnaire Historique de Paris, pp. 661-664.
PERROT: Collection Historique des Ordres de Cheylerie, pp. 4 ff.
FREER: Henry III, Vol. II, pp. 223 ff.
MICHAUD & POUJOULAT: Memoires à l'Histoire de France. Registre-Journal de Henri III, selon De Lestoile, Par. I, tom. I, pp. 67-168.
Memoirs of the Duke Saint-Simon, Vol. I, p. 333.
THIERS: La Revolution Française, tom. I, pp. 110 ff.
DURUY: Histoire de France, tom. II, p. 52.
DARESTE: Histoire de France, tom. IV, Liv. 25, pp. 317 ff.
MICHEL: Histoire de l'Art, tom. V (1912), p. 435.
SCHOONEBECK: Histoire van all Riddlerlyke in Krygs Orders, Chap. 104, pp. 294-295.
MIGNE: Dictionnaire des Ordres Religieux, tom. II (XXI), coll. 186-202.

WM. F. STADELMAN, C.S.SP.
Holy Ghost Apostolic College, Cornwells, Pa.

CARDINAL NEWMAN AND THE PRESENT WAR.

CARDINAL NEWMAN was much addicted to speculating on future contingencies. Perhaps prophesying would be a more fitting term. He himself was well aware of this tendency, for Wilfrid Ward tells us that he used often to say: "I write for the future". Father Copeland, the editor of *Parochial and Plain Sermons,* also comments on Newman's remarkable prophetic foresight. "But, besides their relation to the past," writes Father Copeland in his preface to the Sermons, "it will be seen in their republication how the spirit which dictated them (the sermons) pierced here and there through the cloud which hung over the future, and how the author warned us, with somewhat of prophetic forecast, of impending trials and conflicts, and of perplexities and dangers, then only dimly seen or unheeded, of which it has been reserved to the present generation to witness the nearer approach."

As the present writer stated in *The Catholic University Bulletin* for December, 1914, "And not in his Sermons only, but on many other occasions as well, did Newman show himself possessed of this wondrous foresight much akin to prophecy. To mention a few out of many instances: he showed it by anticipating Darwin and other modern evolutionists in his seven

notes or marks of a genuine development;[1] he showed it by anticipating and forecasting the Catholic university policy of the present. While Dr. Cullen, and a majority of the Irish bishops with him, aimed at excluding from Catholic universities all that was dangerous in modern thought, Newman held out for such mental and moral training as would enable Catholics to face dangers which were, in the long run, inevitable." "If, then, a university is a direct preparation for this world," Newman had written in his *Lectures on the Scope and Nature of University Education,* "let it be what it professes. It is not a convent; it is not a seminary; it is a place to fit men of the world for the world. We cannot possibly keep them from plunging into the world with all its ways and principles and maxims, when their time comes; but we can prepare them against what is inevitable; and it is not the way to learn to swim in troubled waters never to have gone into them." And it was Newman's view, not Cullen's, that ultimately prevailed.

But a still more remarkable instance of Newman's gift of prognosis is shown in his foreshadowing of agnosticism. Quite a while, not only before agnosticism became popular, but even before it was known as such at all, Newman foresaw its coming. "The word 'agnostic' was not then known.[2] Yet the tendency it expresses had long been noted by Newman. He foresaw its rapid spread.... We are in our own day familiar with Professor Huxley's comparison of theological speculation to conjectures as to the politics of the inhabitants of the moon. It is almost startling to see how closely this jibe of Huxley's in the 'eighties was anticipated by Newman in the 'fifties. It is set forth by him in an address entitled 'A Form of Infidelity of the Day'." Suffice it to say that, in this address, he portrays the agnostic of to-day just as we have all come to know him.

With these few proofs of Newman's keen insight into the future before us, it may prove interesting to call to mind some other predictions of his anent the peoples engaged in the terrible conflict now raging on the battlefields of Europe and Asia. The first case to come under our notice is that of the Turks. It is a typical instance of Newman's penchant for

[1] *Essay on the Development of Doctrine.*

[2] Ward's *Life of Newman,* p. 392.

prophesying, even though he himself, in his modesty, explicitly denies the title of prophecy to this forecast. After all, it matters little what name or title we give to his forecasts. What he would disclaim, and what we do not claim for him, is anything like a divinely-given glimpse of the future. All that he claims, and all that we claim for him, is an unusually keen foresight based on his thorough knowledge and wise application of the philosophy or logic of history.

The prediction dealing with the Ottoman Empire is found in an article entitled "The Prospects of the Turks".[3] Before entering upon his subject, the author says: "When I now say that I am proceeding to contemplate their future, do not suppose me to be so rash as to be hazarding any political prophecy; I do but mean to set down some characteristics in their existing state which naturally suggest to us to pursue their prospective history in one direction, not in another."

Newman means, of course, that his forecast as to the manner in which the Turkish power will come to an end is simply a natural conclusion drawn from sound and obvious premises. But so, for that matter, are all his other predictions. None of them is a mere haphazard conjecture. All are founded on reason and common sense, a knowledge of human nature, and the natural, logical course of human history.

He begins by stating the radical difference between civilized and barbarous peoples. All nations are held together by their participation in some common possession. The presence of that common possession constitutes the life of a State, and the loss of it constitutes the dissolution of a nation. That common possession which holds States together is some object either of *sense* or of *imagination*; and the bane and destruction of States is either *internal* or *external*. Barbarous States live in a common *imagination* and are destroyed *from without;* civilized States live in a common object of *sense,* and are destroyed *from within*. External enemies are foreign wars, foreign influence, insurrection of slaves, of subject races, famine, accidental enormities of individuals in power, and other instruments analogous to what, in the case of an individual, is called a violent death. Internal enemies are civil contention, exces-

[3] *Historical Sketches,* Vol. I.

sive changes, revolution, decay of public spirit—which may be considered analogous to natural death. By objects of imagination he means religion—true or false, divine mission of a sovereign or of a dynasty, and historical fame; by objects of sense, secular interests, country, home, protection of person and property.

He then proves by numerous historical precedents that Turkey, being a barbarous State held together by a common object of *imagination* (its religion—Mohammedanism), will never be destroyed from within, but from without; that its end will come, not from internal enemies, or internecine strife, but only from external forces. So long as their religion continues to be among them the living force it still is, so long will they continue as they now are. And, despite the growth and progress of the nations round about them, and of the peoples within their borders, they are now precisely what they were a dozen centuries ago. Says Newman: "If they are so ignorant as not to know their ignorance, and so far from making progress that they have not even started, and so far from seeking instruction that they think no one fit to teach them, there is surely not much hazard in concluding that, apart from the consideration of any supernatural intervention, barbarians they have lived, and barbarians they will die."

And yet, notwithstanding their remarkable coherency, and the fact that, so far as their internal constitution is concerned, the end seems as far off as it did when they took Constantinople, come to an end they must, and that probably before many decades have passed. For they will not have modern civilization for themselves, and they stand in the way of those who have it.

> Pledged by the very principle of their existence to barbarism [says Newman], the Turks have to cope with civilized governments all around them, ever advancing in the material and moral strength which civilization gives, and ever feeling more and more vividly that the Turks are simply in the way. They are in the way of the progress of the nineteenth century. They are in the way of the Russians who wish to get into the Mediterranean; they are in the way of the English who wish to cross to the East; they are in the way of the French who, from the Crusades to Napoleon, have felt a romantic interest in Syria; they are in the way of the Austrians,

their hereditary foes. There they lie, unable to abandon their traditionary principles, without ceasing simply to be a State; unable to retain them and retain the sympathy of Christendom; Mohammedans, slave-merchants, despots, polygamists, holding agriculture in contempt, Europe in abomination, their own wretched selves in admiration, existing by ignorance and fanaticism, and tolerated in existence by the mutual jealousies of Christian powers, as well as of their own subjects, and by the recurring excitement of military and political combinations, which cannot last forever.

And last of all, as if it were not enough to be unable to procure the countenance of any Christian power, except on specific conditions prejudicial to their existence, still further, as the alternative of their humbling themselves before the haughty nations of the West whom they abhor, they have to encounter the direct cupidity, hatred, and overpowering pressure of the multitudinous North, with its fanaticism almost equal, and its numbers superior, to their own; a peril more awful in imagination from the circumstance that its descent has been for so many centuries foretold and commenced, and of late years so widely acquiesced in as inevitable.

True, conditions have changed somewhat since Newman penned the foregoing lines; but, notwithstanding that fact, his contention still holds good. Despite the comparatively recent Young Turk movement, the rank and file of the people, the vastly overwhelming majority, are just as barbarous and unprogressive, just as inimical to modern civilization, and just as bitter and hateful and contemptuous in their attitude toward the Christian nations as they have ever been. They stand just as much as ever in the way of the great powers of Europe; and, in addition, they have now to contend with newer and rather formidable foes, in the Bulgarians, Roumanians, Serbians, Greeks, and Albanians—their former subjects or tributaries.

Before mentioning his theory as to how the Turkish power will be broken, Newman says:

Scientific anticipations are commonly either truisms or failures; failures if, as is usually the case, they are made upon insufficient data; and truisms if they succeed; for conclusions, being always contained in their premises, can never be discoveries. Yet, as mixed mathematics correct, without superseding, the pure science, so I do not see why I may not allowably take a sort of pure philosophical view of the Turks and their position, though it be but abstract and

theoretical, and require correction when confronted by the event. There is a use in investigating what ought to be, under given suppositions and conditions, even though speculation and fact do not happen to keep pace together. As to myself, having laid down my premises as drawn from historical considerations, I must needs go on, whether I will or no, to the conjectures to which they lead. My line of argument has been as follows . . . it is a general truth that civilized states are destroyed from within, and barbarian states from without; that the very causes which lead to the greatness of civilized communities, at length by continuing become their ruin, whereas the causes of barbarian greatness, as long as they continue, uphold that greatness, and by ceasing to act, not by continuing, lead the way to its overthrow. . . . Next I went on to show that the Ottoman power was of a barbarian character. The conclusion is obvious, viz. that it has risen, and will fall, not by anything within it, but by agents external to itself.

And what, in Newman's opinion, is this external agent which will eventually put an end to the rule of the Ottoman? You may recall that, in one of the above quotations, the writer mentioned as the greatest peril which besets the Turkish rule "the overpowering pressure of the multitudinous North . . . whose descent has been for so many centuries foretold and commenced, and of late years so widely acquiesced in as inevitable". So, the destroyer of the Turkish empire is, according to Newman's view of it, to come from the North; and, specifically, from Russia.

Seven centuries and a half have passed [continues the Cardinal] since, at the very beginning of the Crusades, a Greek writer still extant turns from the then menacing inroads of the Turks in the East, and the long centuries of their triumph which lay in prospect, to record a prophecy, old in his time, relating to the North, to the effect that in the last days the Russians should be masters of Constantinople. When it was uttered no one knows; but it was written on an equestrian statue, in his day one of the special monuments of the Imperial City, which had one time been brought thither from Antioch. That statue, whether of Christian or pagan origin is not known, has a name in history, for it was one of the works of art destroyed by the Latins in the taking of Constantinople; and the prediction engraven on it bears at least a remarkable evidence of the congruity in itself, if I may use the word, of that descent of the North on Constantinople which, though not as yet accomplished, generation after generation grows more probable.

It is now a thousand years since this famous prophecy has been illustrated by the actual incursions of the Russian hordes. Such was the date of their first expedition against Constantinople; their assaults continued for two centuries. . . . Barbarians of other races flocked to the Russian standard. . . . Ultimately they were defeated . . . but the prophecy, or rather the omen, remains, and the whole world has learned to acquiesce in the probability of its fulfilment. The wonder rather is that that fulfilment has been so long delayed. The Russians, whose wishes would inspire their hopes, are not solitary in their anticipations; the historian from whom I have borrowed the sketch of their past attempts [Gibbon], records his own expectation of the event. "Perhaps," he says, "the present generation may yet behold the accomplishment of a rare prediction of which the style is unambiguous and the date unquestionable."

The Turks themselves have long been under the shadow of its influence; even as early as the middle of the seventeenth century, when they were powerful, and Austria and Poland also, and Russia comparatively feeble and distant, a traveler tells us that "of all the princes of Christendom, there was none whom the Turks so much feared as the Czar of Muscovy". This apprehension has been ever on the increase; in favor of Russia they made the first formal renunciation of territory which had been consecrated to Islam by the solemnities of religion—a circumstance which has sunk deep into their imaginations; there is an enigmatical inscription on the tomb of the Great Constantine, to the effect that "the yellow-haired race shall overthrow Ismael"; moreover, ever since their defeats by the Emperor Leopold, they have had a surmise that the true footing of their faith is in Asia; and so strong is the popular feeling on the subject that, in consequence, their favorite cemetery is at Scutari on the Asiatic coast.

Newman is evidently of opinion that, of all the foes of the Turks, Russia is the one best fitted to deal with them, and to hold them together.

She already is the sovereign ruler of many barbarian populations and, among them, Turks and Mohammedans; she lets them pursue their wandering habits without molestation, satisfied with such service on their part as the interests of the empire require. The Turcomans would have the same permission, and would hardly be sensible of the change of masters. It is a more perplexing question how England or France, did they, on the other hand, become their masters, would be able to tolerate them in their reckless desolation of a rich country. Rather, such barbarians, unless they could be

placed where they would answer some political purpose, would eventually share the fate of the aboriginal inhabitants of North America; they would, in the course of years, be surrounded, pressed upon, divided, decimated, driven into the desert by the force of civilization, and would once more roam in freedom in their old home in Persia or Khorasan, in the presence of their brethren who have long since succeeded then in its possession.

Many things are possible; one thing is inconceivable—that the Turks should, as an existing nation, accept of modern civilization; and, in default of it, that they should be able to stand their ground amid the encroachments of Russia, the interested and contemptuous patronage of Europe, and the hatred of their subject populations.

As regards the Germans and the English, Newman makes no direct predictions; but his clever analysis of their contrasting methods, policies, and characteristics, readily explains such conditions in the present war as the immense superiority of the Teuton arms, the unpreparedness of the British, their almost uniform lack of success on the battlefield in spite of the individual bravery of their soldiers, their wretched bungling and muddling, and their fruitless efforts to arouse the patriotism, and secure the services, of the rank and file of Englishmen. The article in which this analysis is given was written on the occasion of the Crimean War, and is entitled "Who's to Blame?"[4] It was published in *The Catholic Standard* under the pen name of "Catholicus". In this article Newman maintains, and proves, that England is well fitted, by her constitution and form of government, for the pursuits of peace; and unfitted, by that same constitution, for the arts of war. On the other hand, a nation like Germany, whose governmental policy is the direct antithesis of England's, while demanding more in the way of sacrifice from its people in times of peace, is vastly better equipped for war.

True, Newman does not mention Germany at all in this connexion. His principal concern was with the unfitness of England for war at all times, and particularly at the time he wrote. He was arguing the folly of England in entering upon the Crimean War. The awful muddle England made of her part in that conflict is now a matter of history. Commenting

[4] *Discussions and Arguments.*

on the charge of the Light Brigade at Balaklava, where a bungled order sent four hundred men to certain death, a French General remarked: "It is magnificent, but it is not war." In fact, bungling was the order of the day throughout the whole of the Crimean War—lack of system for provisioning the army; food, clothing and other necessaries sent where they were not wanted; mismanagement of hospitals, to such an extent that eighty-eight per cent of the total number of England's lost soldiers died in the hospitals, and but twelve per cent on the field of battle. Certainly, Newman was right in his forecast; and were he alive to-day, he would have no reason to change his views anent his country's unfitness for the arts of war. On the contrary, he would have found the strongest confirmation of his view in the conduct of England throughout the present strife. It is the history of the Crimean War all over again—the same bungling and muddling, the same lack of system, of foresight, of generalship, in France, in Belgium, in the Dardanelles.

While Newman, however, does not mention Germany explicitly as the antithesis of England, as a nation just as thoroughly fitted for war as England is unfitted, it is perfectly clear that it is precisely such a nation as Germany (if not Germany herself) that he had in mind; and if he were writing to-day of the probable issue of a conflict between two such peoples as the Germans and the English, there is not the slightest doubt in the world that he would forecast the victory of the former. For all, friend and foe alike, must, perforce, admit Germany's immense superiority over England so far as military efficiency is concerned. So that Newman's observations anent England's unfittedness for war, and his implied belief in the military fitness of a nation whose policy is the antithesis of England's, may be taken as not merely statements of fact, but likewise as a pretty safe criterion as to what must be the almost inevitable outcome of a struggle between two such antithetic nations. I take it for granted that the reader will understand that I am not writing in a partisan spirit. My aim is nothing more than to give Newman's views of the relative military efficiency of two such diametrically opposite forms of government as the English and the German —especially as his views bear indirectly on the present Euro-

pean conflict. A few extracts from Newman's article "Who's to Blame?" will give a far better notion of the Cardinal's meaning than anything that the present writer could possibly say.

Referring to the state of the British army in the Crimea, he writes: "A conviction has been steadily growing, or rather has been formed, in my mind . . . that we must go very deep indeed to get at the root of the evil, which lies, not in the men in authority, nor in systems of administration simply in themselves, but in nothing short of the British constitution itself." Not that Newman himself desired a change in the constitution. On the contrary, both as a Catholic and an Englishman, he vastly preferred things as they were, because he felt sure that, both as Catholic and citizen, he was better off under the old order—less liable to an infringement of personal liberty, less liable, too, to governmental interference with his religion—than he would be under a military regime. And, besides, he greatly preferred peace to war. He is simply arguing the folly of a nation like England entering upon a war at all unless in a case of absolute necessity, as she has little to gain thereby, and probably much to lose.

"Nor have I embraced it [his opinion of his country's unfitness for war] with any satisfaction to my feelings, certainly not to my Catholic feelings." Nothing short of the truth and the best interests of his country could have forced upon him the conclusion that England is, by her very constitution or form of government, unfitted for the arts of war. But, once convinced that he was right, nothing could stop him from expressing his views on the subject. So, after stating his belief that the Church is better off under a constitutional regime like England's than it would be under either a democracy or an absolutism, he insists nevertheless that the British constitution is admirably adapted for peace, *but not for war*:

> I say that this said Constitutional Government of ours shows to extreme advantage in a state of peace, but not so in a state of war; and that it cannot be otherwise from the nature of things. . . . The wonder and the paradox rather would be if the institutions of England were equally admirable for all contingencies, for war as well as for peace. . . . I am not denying that, with great exertion, we are able to hoist up our complex constitution, to cast it into position,

and fire it off with uncommon effect; but to do so is a most inconvenient, expensive, tedious process; it takes much time, much money, many men, and many lives. We ought, in consequence, to think twice before we set it to work for a purpose for which it was never made. . . . War tries the British constitution in the same way, to use a homely illustration, that it tries a spoon to use it for a knife, or a scythe or hay-fork to make it do the work of a spade.

The point of his argument is that a nation can rarely be great both at home and abroad, great in its domestic, and at the same time in its foreign, policy; great in its freedom, and at the same time in its power; that a great commercial and manufacturing nation is seldom strong from a military standpoint, and vice versa. It must perforce sacrifice something on one side or the other. It can't have the perfection of the arts of peace and war together. England's constitution or form of government is well suited to the pursuits of commerce and industry; it gives to those who live under it the largest liberty compatible with authority. These are the British ideals—commercial dominance and personal freedom; and the British are so tenacious and so jealous of these ideals that they will not consent to the sacrifice of one jot or tittle of them, even to insure success in the art of war. For military efficiency a strong government is needed; but a commercial, liberty-loving people do not want a strong government, because they fear it would interfere with their freedom and their favorite pursuits. The governing classes have a tendency to arrogate to themselves more and more of power at the expense of personal liberty; so the Britisher will not have, if he can help it, any more government than is absolutely necessary for the protection of life, liberty, and commerce.

True, the case of Germany seems to disprove Newman's contention. Here is a nation admittedly great both at home and abroad, great in its commerce as well as in military efficiency; in fact the ablest military nation the world has ever known, and at the same time one of the most successful in commercial pursuits; so much so that, before the war, it was gradually putting England out of business. But there is not the slightest room for doubt that Germany would be even greater commercially than she is now, or has been till recently, if she were not so great and strong in military efficiency. A

vast standing army, thoroughly, scientifically trained, takes many thousands of men who would otherwise be contributing to the nation's industrial welfare; and is besides a heavy drain on the people in the shape of taxation. Nor have the Germans so generous a share of personal liberty as the Britishers are blessed with. The national discipline is far stricter; many more things are *verboten*. I am not saying that, in the long run, the policy of the Germans may not be better than that of the English. I am expressing no opinion at all on the relative merits of the two policies or methods; I am merely stating the facts. The German people appear to be very well satisfied with their lot; they are willing to make the necessary sacrifices to insure the military greatness of their Fatherland. But the fact remains, nevertheless, as Newman contends, that a sacrifice must be made on one side or the other.

A State or polity [writes Newman] implies two things, Power on the one hand, Liberty on the other; a Rule and a Constitution. Power, when freely developed, results in centralization; Liberty in self-government. The two principles are in antagonism from their very nature; so far forth as you have rule, you have not liberty; so far forth as you have liberty, you have not rule. . . . The stronger you make the ruler, the more he can do for you, *but* the more he also can do against you; the weaker you make him, the less he can do against you, *but* the less also he can do for you.

A system of government the direct antithesis of that of England, he terms the "principle of delegation . . . according to which power is committed to individuals, with a commensurate responsibility"; and commenting on this principle, he says:

There are great advantages to a system like this; it is the mode of bringing out great men, and of working great measures. You choose the fittest man for each department; you frankly trust him, you heap powers upon him, you generously support him, you let him have his own way, you let him do his best. Afterwards you review his proceedings; you reward or censure him.

England's policy, on the other hand, he terms

The principle of participation . . . that by which a people would leave nothing to its rulers, but has itself, or by its immediate instru-

ments, a concurrent part in everything that is done. Acting on the notion that no one is to be trusted, even for a time, and that every act of its officials is to be jealously watched, it never commits power without embarrassing its exercise. Instead of making a venture for the transcendant, it keeps fast by a safe mediocrity. It rather trusts a dozen persons than one to do its work. This is the great principle of boards and officers, engaged in checking each other, with a second apparatus to check the first, and other functionaries to keep an eye on both of them—Tom helping Jack, and Jack waiting for Bill, till the end is lost in the means.

So jealous is the Britisher of his personal liberties and rights and privileges, that he tries to deprive officialdom of almost every shred of real, practical power. He is jealous of the law courts, jealous of the Church and the Army. So jealous indeed that Newman tells us he adopts toward soldier and parson "methods borrowed from the necessary treatment of wild animals; ties him up, pares his claws, keeps him low; so that he will be both safe and useful".

It is easy enough to see why such a nation cannot possibly hold its own in war against a people like the Germans who make it an invariable practice to choose the fittest man for the place, give him the requisite power and means, and trust largely to his judgment. If Britons have even to-day a feeling of security, it is not due to their petty, inefficient army, but rather to the stormy sea which surrounds them. "So secure have they felt in that defence that they have habitually neglected others; so that, in spite of their valor, when a foe once gained the shore, be he Dane, or Norman, or Dutch, he was encountered by no sustained action or organized resistance, and became their king."

Did any one other than a genuinely patriotic Briton like Newman say but half of what he says anent the appalling weakness of England's government, and the miserable smallness and inefficiency of its army, he would be hooted at and given the lie probably by all the friends of Britain.

If you want your work done well [writes the Cardinal], find the best man, put it into his hand, and trust him implicitly. An Englishman is too sensible not to understand this in private matters; but in matters of State he is afraid of such a policy. He prefers the system of checks and counter-checks, the division of power, the imperative

concurrence of disconnected officials, and his own supervision and revision—the method of hitches, cross-purposes, collisions, deadlocks, to the experiment of treating his public servants as gentlemen. . . . England is surely the paradise of little men and the purgatory of great ones. May I never be a Minister of State, or a Field-Marshal! . . . We toast indeed "The Army" as an abstraction, as we used to drink to "The Church". . . . [But] as late occurrences have shown, we have thought it a lesser evil that our troops should be starved in the Crimea for want of the proper officer to land the stores, and that clothing and fuel shall oscillate to and fro between Balaklava and Malta, than that there should be the smallest chance of the smallest opening for the introduction into our political system of a power formidable to nationalism.

In view of the present agitation for "preparedness" in our own country, and the reiterated insistence of the Allies—of England in particular—on the "crushing of Prussian militarism", it may prove timely and interesting to note the following words of Newman: "Material force is the *ultima ratio* of political society everywhere. Arms alone can keep the peace; and, as all other professions are reducible to rule and system, there is, of course, a science and an art of war. This art is learned, like all other arts, by study and practice; it supposes the existence of expounders and instructors, an experimental process—in a word, a school. Continuity, establishment, organization, are necessary to the idea of a school and a craft. In other words, if war be an art, and not a matter of hap-hazard and pell-mell fighting, as under the walls of Troy, it requires what is appropriately called a standing army, that is, an army which has a *status*. Unless we are in a happy valley, or on a sea-protected island, we must have a standing army, or we are open to hostile attack."

To conclude with a quotation which sums up briefly Newman's views as to the inevitable outcome of a struggle between two such nations as Germany and England: "Put a sword into the ruler's hands, it is his, at his option, to use or not use it against you; reclaim it, and who is to use it for you? Thus, if States are free, they are feeble; if they are vigorous, they are high-handed. I am not speaking of a nation or a people, but of a State as such; and I say the more a State secures to itself of rule and centralization, the more it can do for its sub-

jects externally; and the more it grants to them of liberty and self-government, the less it can do against them internally; and thus a despotic government is the best for war, and a popular government the best for peace."

JOHN E. GRAHAM.

Baltimore, Maryland.

THE INTELLECTUAL LIFE AT CLIFF HAVEN AND THE CLERGY.

IT will not be necessary to say much here concerning Cliff Haven, the permanent home of the Catholic Summer School. Most readers of the REVIEW may be supposed to know more or less of the charming spot on the shore of Lake Champlain where every summer large numbers of the Catholic laity, together with a considerable commingling of the clergy, assemble to attend lectures delivered by representative scholars upon subjects appealing in some special way to educated Catholics.

CLIFF HAVEN.

The Summer School spent its first session, in 1892, at New London. That session lasted three weeks. The next two sessions, of five and six weeks respectively, were held at Plattsburgh, pending the preparation of its permanent abode at Cliff Haven, three miles further to the south, at the borders of Lake Champlain. Last year the institution attained its majority at Cliff Haven, and this year it celebrates in a nine weeks' session its Silver Jubilee, its twenty-fifth year.

It will be timely, therefore, to say something regarding the intellectual life of the Summer School, the fostering of which life was the *primary* purpose for which the institution was founded—the *primary* purpose, for obviously the Summer School has other aims in view. As the adjective terms in its name, *Catholic* and *Summer,* sufficiently indicate, it is a place where Catholics may spend, amidst the cool, healthful, and delightful surroundings of mountain and lake, of field and wood, the weeks that are usually more or less torrid in the large cities; a centre where the social life of Catholics may be fostered and developed; where, while passing a seasonably and reasonably recreative period, they may at the same

time have abundant opportunities to maintain and strengthen their religious as well as their social and intellectual life. But while Cliff Haven is the home of the *Summer* School, it is, as was said above, first and foremost, a *School*; a school, however, in a special sense of the term. The failure to understand this sense has no doubt kept away from the spot many people who understand by school a place or building in which rudimentary or technical information is imparted by methods didactic and discipline scholastic. In this sense, of course, Cliff Haven is not a "school". It is a school in the original sense of the term, a *schola* where people more or less educated gather to discuss and to hear discussed subjects that form part of a liberal education; a place where Catholic men and women come together to exchange ideas on the things of the mind and the soul; where they meet in easy social converse educators, scholars, litterateurs, their own fellow Catholics, who speak with the authority of knowledge and experience on the problems of science and philosophy, of art and letters, poetry and the drama, and on questions of the day—in a word, on all such matters as appeal to the average cultured mind of the present age.

THE INTELLECTUAL LIFE.

The writer is not unmindful of the fact that there are some, even among the clergy, who "deny the supposition", and say there is no intellectual life at Cliff Haven. Others indeed go farther and maintain that, not only there is not, but that there can not be any such life, worthy of the name, at a *Summer* School. "A non posse ad non esse valet illatio." Of course that settles it! Indeed some, perhaps not a few, advance yet another step. They say, not only is there not, not only can there not be, but that there ought not to be any real intellectual life at a *Summer* School. The place is misnamed. It is a summer resort, a vacation ground. People go there "to have a good time"; to rest, perchance; to play, to swim, boat, fish; to golf, dance, chat, dream; to do anything under high heaven except to think. To study! Avaunt! Lastly, we cannot forget the cynic—*quem di avertant!* Ah, well, he'll finish the business. "Intellectual life? Pshaw, a lot of dilettante women and silly girls." A curled lip, sniffing nose; exit cynic.

Now, allowing for whatever there is of truth and justice in the foregoing opinions respecting the presence or the absence of intellectual life at Cliff Haven, they do not state the whole case. There probably is not and quite as probably ought not to be any very *intense* intellectuality at a summer school. The season, if not the place, preclude it. Of intellectual life, however, of a certain kind and degree there can and ought to be some, and perhaps more than actually exists. But what is the nature of the intellectuality which may be rightly claimed for the Summer School? The answer to this query can be given only in general terms. If not intense or strenuous, the quality should be at least such as comports with the idea of "school" as described above, namely, a place of opportunities for broadening and liberalizing one's education. This does not include nor should it imply superficiality and vagueness. On the contrary, liberal culture—not liberalistic of course—does not simply broaden, it quickens, it fertilizes and renders the mind receptive and susceptive. All mental growth, in depth as well as breadth, is based upon the power of suggestion. New truths are presented, or old truths in new ways and new lights. The mind catches the seed and, giving of its vitality, it is itself enriched.

Many have desired that more might be supplied at the Summer School than these cultural and liberalizing opportunities; that it might be a place where students in quest of definite instruction, in certain branches of science or art, might find it at Cliff Haven, instead of having to go for it to secular institutions. From one point of view this desiderandum is fully justified; and were Cliff Haven to receive adequate pecuniary support, it would supply whatever intellectual demand Catholics in search of knowledge could reasonably make upon its activities. However, with its relatively slender resources, it has never been able to compete with the great secular universities, each of which conducts a Summer School furnishing instruction in almost every department of science, art, or craft. And so Cliff Haven must be content for the present to limit itself to providing Catholics with the opportunities of cultural and liberal refinement rather than technical instruction. That the Catholic Summer School does actually afford such opportunities a glance over the schedule of lec-

tures arranged for the approaching session may suffice to demonstrate.

PROGRAM OF LECTURES FOR THE SESSION OF 1916.

Passing by the features provided for the evening hours of the session, features which are for the most part of an entertaining nature, consisting of music and the drama, the lectures assigned for the mornings number one hundred and ten, arranged in twenty-two courses, each course comprising five lectures. These courses are grouped as follows:

First Week (2-8 July). During this week the Catholic College Clubs will convene at Cliff Haven for federation. The lectures will have this convention in mind and will therefore fall under the heading: "The Meaning and Method of Philosophy for the Catholic Student".

Second Week (9-15 July). The first course this week will be given by Mr. Rowland McElware, M.A., of Columbia University, New York, on "A New Viewpoint in International Relations". The second course, by the Rev. Edwin Ryan, Ph.D., of Dunwoodie Seminary, will consider "The European Backgrounds of Colonial History"—the Spanish, French, and English contributions being taken up in turn.

Third Week (16-22 July). Under the caption "Poetry and the Soul of Man", Mr. Joyce Kilmer, Literary Editor of the *New York Times,* will treat of certain topics and personages of special interest and influence in recent literature. Father Roach, of New York City, will explain some of "The Fundamentals of Individual Ethics". Brother Baldwin, of New York City, will give a course on "Vocational Training".

Fourth Week (23-29 July). Dr. Charles Bruehl, Ph.D., of Overbrook Seminary, will treat of "The Social Side of Man". The ethical concepts underlying the life of the individual which were expounded in the preceding week, will here be amplified and extended to the social order. The Rev. Joseph Corrigan, D.D., of Philadelphia, will treat of "The Immigrant Problem"; its civil, political, and religious elements will be discussed. The Rev. John Sexton, D.D., of Brighton Seminary, will treat of "The Mass"; its history as the central act of Christian worship will be succinctly surveyed.

Fifth Week (30 July-5 August). The title, "The Catholic Church and Modern Tendencies in Charity", includes, besides a consideration of principles and methods, such practical subjects as the care of the dependent, the defective, and the delinquent. These will be discussed by the Rev. Arthur Scanlan, D.D., of Dunwoodie Seminary. The well-known literary critic, Mr. Frederic Paulding, will treat of "Some Irish Geniuses in Poetry and Drama". An exceptionally important and interesting topic will be discussed this week by Bishop Currier. His subject, "Latin America", will afford an opportunity to throw some much-needed light upon conditions social and religious prevailing in our sister republics south of the Rio Grande.

Sixth Week (6-12 August). A timely subject of vital interest, "Religion and Modern Fiction", will give the lecturer, Mr. Elbridge Colby, Ph.D., of Columbia University, an occasion to describe various aspects of the modern novel, notably the treatment of the parish priest characters which have figured so prominently in recent fiction written as well by non-Catholics as by Catholic authors. "The Personality of John Henry Newman and His Work as a Man of Letters," will be portrayed by Joseph J. Reilly, of the Civil Service Commission, Boston, Massachusetts. Father Walter Drum, S.J., of Woodstock College, will treat of "The Poetry of Israel".

Seventh Week (13-19 August). This being "the height of the season", there will be a considerable variety of scholarly taste among the attendants of the session. This warrants the placing here of three courses on singularly solid subjects. First, a course on "The Eastern Church", which will dicuss the origin of the religious divulsion of the East from the West and describe the present status and outlook of the Orthodox Church. These lectures will be given by Dr. Purtell, of Overbrook Seminary. A second crisis in the history of the Church, culminating in the Western Schism and the "Babylonian Captivity" of the Papacy, brought about "A Crucial Struggle of the See of Peter for Freedom" from political thraldom, a struggle which terminated in the triumph of Rome, whereas the ambitions of Constantinople led to the perpetual enslavement of the Eastern Church to the absolutism

of the secular power. This troubled period in Church history will be dealt with by the Rev. Dr. Thomas Coakley, of Pittsburgh. The history of education during the century immediately preceding the Reformation is hardly less obscure than is the history of Church and State during the same period. Under the title "Some Typical Educators of the Renaissance", the Rev. Dr. Patrick McCormick of the Catholic University, Washington, will bring into relief certain intellectual forces and agencies concerning which the average, even though an otherwise well-informed person, knows little more than the names.

Eighth Week (20-26 August). This week offers three courses of exceptional interest, both from a generally cultural as well as historico-literary point of view. Father William Livingston, of New York, who has made original investigation into "The Legendary Period of Irish History", will, under this general title, offer the results of his studies. Professor Remy, of Columbia University, New York, will lecture on some aspects of "The Church in Literature and History", while Mr. Louis Wetmore, formerly Literary Editor of the *New York Times,* will tell of certain notable personages in the present world of letters.

Ninth Week. During this, the closing week of the session, there will be but one course of morning lectures. These will be given by Dr. James J. Walsh, who no doubt in his own happy way will illuminate some "Current Scientific Topics".

Such is the general outline of the lecture courses. Taken on the whole, especially in conjunction with the evening miscellaneous and generally entertaining programs, there does not seem to be lacking either of the elements of attractiveness —variety and unity. Of variety there appears to be sufficient for almost every sort and degree of intellectual taste. Unity, while less apparent, is there likewise, to the degree in which it is attainable or desirable in the circumstances.

The writer is not oblivious to the presence of an interrogation point dancing up and down across the frontal lobes of some people's brains. Is it worth while? *Cui bono?* it may be asked. In reply it might be said that values are essentially relative. The intellectuality of the Summer School is emi-

nently "worth while" for the promotion of Catholic ideals of education and of social life. People who go to the lectures at Cliff Haven (and the number of those who do so is increasing, and we are getting back to the custom of the early days of the School when practically everybody was present at every lecture) get from them an intellectual impulse, a quickening of intellectual taste, an increased appreciation of things of the mind, a deeper consciousness of Catholic truth, the correction of some false notions on matters of no small amount. Nor is the influence of the intellectual life confined to the auditorium; it pervades more or less the locality and exerts its power through social converse. The lecturers as a rule mingle freely with the people. They are asked questions pertinent to their lectures and likewise as regards books and reading. There are round table conferences at which there is a familiar exchange of thought and opinion. All this is stimulating and informing. It is perhaps superfluous to revert to the second question above—*cui bono?* For whom is all this? Answer it not contemptuously with another query: For a few women? For a *few* women—no, for *many* women; and forget it not that in more senses than one this is the age of women. Catholic women are reaching out for knowledge, for opinions, views, if you will; and if we do not supply the goods, these Catholic women will go elsewhere to get them. Unwittingly, too, they'll get them damaged with error and sophistry.

Moreover, Cliff Haven is a cosmopolitan centre. People are there from every point of the compass—from Canada to Texas, from Gotham to 'Frisco—so that the influence of the Summer School radiates across the length and breadth of the land. Nor is it the women alone who frequent the auditorium. Women of course are in the majority, just as they are in many other places, not excepting the church. But why is this? Why should the women be so far in the majority? Because many of them have more leisure, are less preöccupied with the sterner things of life. That answer is only partly true. There is a no less obvious positive reason. Women tend more naturally to the ideal. Things spiritual and intellectual find in their more refined and sympathetic nature a closer affinity and a more spontaneous reaction. On the other hand, that

there are not more men in the lecture hall, whether at Cliff Haven or elsewhere, is in part, though by no means wholly, a matter of training. A taste for the food of the mind is a cultivatable quality. It can be acquired and fostered and strengthened and become, like every other habit, a second nature. And here of course come in the energy, skill, patience, devotedness, and example of educators. But of these laborers the number is not too large, though the harvest is ever growing.

The Clergy and the Summer School.

A glance over the foregoing weekly courses will show that there are:

1. Fifteen lectures on Philosophy, five of which are primarily, though not exclusively, theoretical, and ten are practical or ethical.
2. Ten lectures on Sociological Problems.
3. Ten lectures on International Problems.
4. Thirty on Historical Topics.
5. Five on Liturgy.
6. Five on Scientific Theories.

The remainder of the schedule consists of subjects partly literary, and partly concerned with questions of the day. Now add to the list the evening programs, which are, as was said above, mostly of a lighter vein, and you have about one hundred and fifty units of an intellectual and esthetic character presented by lecturers and artists of recognized authority in their respective fields.

Besides these general provisions, open to all who attend the session, there are special courses running daily during a month or more. For instance, a course in English Literature and one in Nature Study, and others if demanded. Putting it all together, it becomes manifest that Cliff Haven is an intellectual centre of very large educational and cultural opportunities. Comparatively few persons, if any, can or wish to avail themselves of all of these. On the other hand, there are relatively few Catholics who are in a position to spend a vacation more or less prolonged at a summer resort, who could not pass that period of leisure at Cliff Haven, and who would not return home intellectually as well as morally and religiously, and of course bodily, improved thereby.

In view of these facts the attitude of the clergy toward the Summer School would seem to be sufficiently manifest. Priests may or may not have the opportunity or the inclination to spend their holidays at Cliff Haven. That is a matter depending upon various contingencies, personal and otherwise. Many also of those who do go to Cliff Haven may not be disposed to attend the lectures. For this likewise there are obvious good reasons, although to yield less to one or other of the reasons might at times be a sacrifice fruitful of good for others, if not for oneself. On the other hand, there are few or no priests who cannot assure themselves regarding the value of Cliff Haven as a vacation ground and an intellectual centre; and, if convinced of its utility in these respects, there are few who cannot proportionately recommend its advantages to those of their people who may be able to spend some time there.

The spiritual, intellectual and religious, activities of the Summer School harmonize, and in a sense supplement, the educational activities of the clergy. The spiritual, like the physical, atmosphere of Cliff Haven is invigorating. Most Catholics who live sometime under its influence return home strengthened in mind and soul. Their faith is confirmed, their Catholic spirit quickened, their feeling of solidarity with their brethren intensified, and on their return to their parish environment they are all the more ready to let the light they have received shine before men, so that the Father may be more glorified for His providential beneficence. And so they contribute to the conservation and confirmation of Catholic life amidst their home surroundings, and thus further the work of their pastors.

Such at least is the ideal toward which the organization of the Summer School labors, that the institution may be a powerhouse of light and force radiating to all parts of the land and extending its influence everywhere throughout the Catholic body. In furtherance of this ideal the winter extension movement has grown up in a number of our large cities. Committees are formed of people interested in the Summer School ideals, and they establish lecture courses for the winter months. And thus the interval between the sessions is bridged over and the good work secures continuity. But, like every other

Catholic work, success depends upon the constant coöperation of the clergy. With that coöperation, and in proportion to its range and intensity, Cliff Haven and its Extension movement can and will become an immeasurable power for good.

FRANCIS P. SIEGFRIED.

Overbrook Seminary, Pa.

FAMILY LIMITATION.

WITHIN the last two years certain periodicals have given currency to such compounds as "birth-control", "birth-restriction", "contraceptives", and "contraception". These terms have been invented to popularize the discussion of topics that had previously been confined to the pages of medical and ethical treatises. They represent an attempt to translate the language of a technical subject into journalese. The underlying purpose, however, has not been mainly academic. It has been rather to make known and recommend to the poorer classes devices for the limitation of their families.

Fortunately there is no possibility of a legitimate difference of opinion on this subject among Catholics. To persons who seek advice or information concerning these practices the confessor can give only one answer. To all objections, criticisms, and questionings he can and must set forth the adverse decision of the Church. He is neither required nor permitted to decide the question on the basis of his own fallible opinion.

While this fact reassures his conscience and simplifies his task, it does not always give complete satisfaction. In this as in many other matters of doctrine and discipline, the priest is often called upon to vindicate the Church's attitude, to justify the ways of God to men. If all Catholics recognized that devices for the prevention of birth were grievously sinful, the situation would be relatively simple. Those who offended in this respect would always be confronted by their own accusing consciences, while the priest would have no greater nor essentially different task than if he were dealing with the violators of justice or temperance. Misled, however, by the wrong notions prevalent among their non-Catholic neighbors, and confused by the inherent moral difficulties of the situation, some Catholics have been able to persuade themselves

that contraceptive practices are not necessarily sinful, at least in certain extreme cases. That this statement is well within the truth seems to be proved by the experience of confessors and the wide extent of this vice among Catholics. Despite the optimistic and somewhat boastful language that we sometimes affect when contrasting the conduct of our people in this matter with that of the people without the fold, we are forced to acknowledge in our colder moments that large sections of the Catholic population are considerably tainted. In many cities the number of children per family among Catholics of the middle and comfortable classes is little more than half the average that obtained in the families of their parents. A small part of the difference may be due to later marriages and the diminished fecundity that possibly results from city life. Is the greater share of the decline to be ascribed to a conscious violation of the moral law? a deliberate and persistent intention of committing mortal sin? Our acquaintance with many of these families impels us to answer if possible these questions in the negative, and to choose the hypothesis of wrong conduct in good faith. We prefer to think that they are obstinately unconvinced rather than that they sin grievously and repeatedly with their eyes open. Hence, there seems to be a considerable need of intelligent instruction as well as uncompromising statement of the law.

Non-Catholics sometimes assume that the Church forbids family limitation by any means whatever. They seem to think that the main object of the Church in her legislation on this subject is the greatest possible increase in population. Apparently they are unaware that it is not the deliberate control of births but the positive and unnatural means to this end that falls under the Church's condemnation. Against parents who keep their families small by chaste abstention from marital intercourse the Church has not a word to say.

Why, then, it may be objected, do not the official teachers and interpreters of Catholic discipline actively recommend this negative course to those couples that indulge, or are sorely tempted to indulge, in immoral devices? The answer is that all necessary information and advice of this kind can be given in the confessional. We have no reason to assume that confessors fail to recommend conjugal abstinence in cases which

involve notable physical hardship or moral danger, provided that this course will not create the proximate hazard of incontinence. It is, indeed, possible that the duty of the wife to safeguard the husband from such hazard, is sometimes interpreted too rigorously. When pregnancy means jeopardy to life, or grave injury to health, or even degrading destitution, the wife would seem to be justified in refusing intercourse, even though the husband is thereby subjected to the danger of unchastity. Neither his right to intercourse, nor his claim upon the charity of his wife for assistance in the struggle for chastity, would seem to impose upon her a corresponding obligation at the cost of such grave personal hardship. If the wife is justified in refusing intercourse to escape contracting a malignant venereal disease, she would seem to be equally justified in the face of the injurious consequences specified above. If the wife is allowed to coöperate materially in the onanistic practices of her husband in order to prevent domestic dissension, violence, and similar grave inconveniences, it would seem that, in order to avoid equal or greater hardship, she is justified in abstaining from action, and thereby permitting her husband to encounter the danger of committing another kind of sin against the Sixth Commandment. In the former case there is a positive act by both wife and husband; in the latter, the wife does not act at all, while the husband is merely in grave danger of a sinful action. To be sure, refusal of intercourse would in many cases be followed by those domestic quarrels just mentioned; nevertheless, it would seem that the wife should have the power to choose between the two evils. Moreover, it is probable that there are many households in which a firm stand against intercourse by the wife, together with adequate instruction and exhortation given by the confessor to the husband concerning his duty of self-denial in such grave circumstances, would remove the danger of serious domestic wrangling.

It is not impossible that conjugal duties are sometimes interpreted with excessive hardship to the wife, and excessive leniency to the husband. Perhaps the latter is occasionally treated as a supremely privileged person, a superman, who cannot reasonably be expected to practice abstinence, and whose demands must be satisfied at whatever cost to his con-

sort. It is difficult to find any warrant for such partiality in the Christian doctrine of the marital union, its purposes, rights, and obligations. After all, thousands upon thousands of men have to observe and do observe continence in unusually difficult circumstances: those whose wives are invalids, or recently deceased, or separated from them. Why should it be assumed that similar restraint is unreasonable or impossible in the case of husbands whose wives are in danger of being deprived of life, or health, or decent conditions of existence. It is just possible that many men have never thought seriously of adopting such a course because they have never been encouraged to consider the possibility and the reasonableness of resigning the exercise of their marital rights in such circumstances.

That all positive methods of birth prevention (abortion and all the so-called contraceptives) are condemned by the Church as grievous sins, is evident from the long list of official declarations on the subject during the nineteenth century by the Roman Congregations. These merely reaffirm and make more precise the traditional discipline as proclaimed in Holy Scripture, and in patristic and theological literature.[1]

What is the rational ground of this condemnation? The fact that all these devices constitute the immoral perversion of a human faculty. According to natural reason, the primary and fundamental criterion of good and bad is human nature adequately considered. Actions which are in harmony with nature are good; those which are not in harmony with nature are bad. Now, to exercise a faculty in such a way as to prevent it from attaining its natural end or object is to act contrary to nature.

The application of this principle to the subject of contraceptives is obvious. The generative faculty has as its specific and essential end the procreation of offspring. That is the object which explains and rationalizes this particular faculty. When the faculty is so used that the very use of it renders the fulfilment of its very purpose impossible, it is perverted, used unnaturally, and therefore sinfully. Such perversion of the

[1] A fairly satisfactory discussion of the whole subject will be found in the work by the Right Rev. M. B. Nardi, O.M.C., entitled, *Dissertatio de Sanctitate Matrimonii Vindicata.* Romae, 1907.

generative faculty is on exactly the same moral level, and is wrong for precisely the same reason as the practice of the solitary vice. In either case the immorality consists in the fact that a function is performed in such a way as to frustrate its natural end. "The rule not to use a faculty in such a way as to oppose the realization of its natural end is universally and absolutely valid. There is not a single exception to it. To use a faculty in such a way as to make its natural end impossible of realization is intrinsically unnatural and bad. There could be no more direct and unequivocal violation of nature than this. It is a complete perversion of nature's purposes and needs." [2]

Observe that to use a faculty perversely and unnaturally is not the same thing as to use it so as to regulate nature, or improve upon nature. Cutting one's hair is in a sense a correction of nature, but the action perverts no function, nor frustrates any natural end, either of human nature as a whole or of the particular faculties involved in the process.

Now, I am very well aware that the fundamental ethical principle which has just been summarily stated, does not appeal to those persons who take as the basic criterion of right and wrong happiness, or utility, or some form of individual or social welfare. Their first reply would probably be that the principle at the basis of the Catholic view is metaphysical. In their opinion this characterization would be a sufficient condemnation. Yes; the principle is metaphysical. It is based upon intrinsic grounds, upon the necessary and essential relations between functions and ends, and not at all upon considerations of utility or consequences. Being metaphysical and intrinsic, the principle is incapable of demonstration by recourse to experience. If it is not self-evident, it is not convincing.

But I would remind these objectors that their principle of right and wrong is also metaphysical. If it is not, it is utterly irrational. No principle or proposition can be established by an infinite series of references to further principles. Somewhere a limit must be set, and this limit must be taken as self-evident. Hence, if social utility is set up as the standard of

[2] Cronin, *The Science of Ethics*, p. 130.

morality, it must be accepted on faith. It cannot be proved. If a man tells me that such and such actions are bad because they conflict with social utility, and I ask him to prove that social utility is necessarily a good thing, he is unable to go further back or deeper down. He must assume that social utility is good in itself, intrinsically good. Thus, his fundamental position takes the form of a metaphysical principle. In this respect we are on equal footing.

While no intelligent defender of the criterion of social utility, or race welfare, will deny that it is quite as incapable of demonstration as the criterion of rational nature, many of them contend that it is more easily acceptable, more convincing on its face. To say that social welfare is the determinant of right and wrong, that actions are good in so far as they promote this end, and bad in so far as they hinder it, is to make a statement which harmonizes with our concrete, flesh-and-blood interests and emotions. It appeals to our feelings as well as to our intellects. On the other hand, the doctrine that an action is bad merely because it misuses a faculty, is too remote and abstract to make a very moving impression. It appeals to our intellect exclusively, receiving no assistance from the imagination or feelings. Inasmuch as we are not creatures of pure intellect, our response to the appeal of this abstract principle is necessarily less feeble than is the case when the sense element of our nature is interested. When the objector asks: "What real harm is done even though a faculty is used perversely, so long as no injury occurs to health, to mind, or to the neighbor?" we can only answer: "The moral order is violated; the intrinsic relations between faculty and function are wantonly ignored; the sanctity of nature is outraged; the natural law of the human organism is transgressed." These statements are, indeed, more fundamental and more important in God's scheme of things than such passing and superficial facts as health and sickness, wealth and poverty, pleasure and pain; but they are sadly lacking in realism when they fall upon ears that are not accustomed to intrinsic truths and metaphysical propositions.

Nor is this the whole of the difficulty. The argument of faculty-perversion is abandoned by some moral theologians in some situations. According to St. Thomas, the essential

evil of lying consists in perversion of the faculty of speech; that is, in so using the faculty as to frustrate its natural end, which is the utterance of what is in the mind. While this is the prevailing doctrine of the moral theologians, a few of them, including Tanquerey,[3] have in recent years declared that a falsehood is lawful in case of extreme necessity, when the person addressed has no right to the truth. Thus the intrinsic argument and relation are ignored in favor of purely utilitarian considerations.

In the case of contraceptive practices, the intrinsic reasoning is happily reinforced by powerful arguments from consequences. Though this is not always evident in the individual instance, it is sufficiently clear in the long run. Such devices are debasing to those who employ them, inasmuch as they lead inevitably to loss of reverence for the marital relation, loss of respect for the conjugal partner, and loss of faith in the sacredness of the nuptial bond. Obviously this statement cannot be proved by specific evidence, or the experience of particular married couples, but must depend upon our general knowledge of human psychology. Here, however, is the testimony of one expert, Dr. Howard A. Kelly of the Johns Hopkins medical school and hospital, who is one of the country's greatest gynecologists: "Practically, I find that the people who come to me having used various mechanical devices of preventing conception, have lost something in their married life which ought to have been more precious to them than life itself. All meddling with the sexual relation to secure facultative sterility degrades the wife to the level of a prostitute."[4]

The limitation of families through these practices is injurious to the race. It leads inevitably to an increase of softness, luxury, and materialism, and to a decrease of mental and moral discipline, of endurance, and of the power of achievement. To-day, as always, right and reasonable life consists in knowing the best that is to be known, and in loving the best that is to be loved; and this means preferring the rational self to the animal self, the altruistic things to the egoistic things. To-day, as always, deeds worth while are

[3] *De Justitia*, nos. 411-416.

[4] See *Harper's Weekly*, 16 October, 1915.

accomplished only at the cost of continuous and considerable sacrifice, of compelling ourselves to do without the immediate and pleasant goods for the sake of the remote and permanent goods. Says Dr. Chatterton-Hill, the distinguished sociologist of the University of Geneva in *The Sociological Value of Christianity* (p. 160): "The continuity of social existence is conditioned by society conforming itself to the great law of struggle and suffering; and the path which the individual must follow, if he is to attain to moral perfection, and through moral perfection to salvation, is likewise the path of struggle and suffering."

Now the practice of contraception springs from and in turn greatly reinforces a diametrically opposite theory of life values. Its impelling principle is dislike of sacrifice and disinclination to painful effort; its dominating aim is the indefinite increase and variation of pleasant physical sensations. The atmosphere that it creates and fosters is an atmosphere of ease, egotism, materialism, which is generally fatal to the development of those moral qualities which are essential to high mental discipline, disinterested service of the neighbor, self-denying application, and the sustained pursuit of any great and beneficent ideal.

The small-family advocates never weary of assuring us that in the matter of children quality is better than quantity. But their policy is injurious to both. In the majority of small families, the superior intellectual and material opportunities are more than neutralized by the moral disadvantages and losses, in the form of egotism, inefficiency, indolence, and over-indulgence.

An article on "The Only Child" in the *Century Magazine* for November, 1915, describes the manifold inferiority of "only children", as disclosed by an investigation of several hundred such persons. The great majority of them are "lamentably arrogant and selfish", "reach manhood and womanhood sadly handicapped and markedly inferior to other children", are unusually "nervous", "excessively occupied with thoughts of self", and in general "grow up deficient in initiative and self-reliance". Common observation seems to show that these defects of the "only child" afflict in only a lesser degree the children of two- and three-child families.

The main cause of the defects, a wrong theory of welfare involving a bad system of domestic training, accounts for and is present in the majority of small families, whether the number of children be one, two, or three.

To be sure, it is not possible to give a mathematical demonstration of the proposition that the small-family system means moral and social decadence. The case must rest upon an interpretation of general facts and tendencies, as observed in everyday life, and upon the general lessons of history and psychology regarding nations and individuals that have devoted themselves to the pursuit of ease and the shirking of difficulties. Professor Ellwood tells us, in *The Social Problem,* that "materialistic standards of life" are the dominant feature of and the greatest menace to our civilization. Now, the man who does not see that contraceptive practices are at once the effect and the powerfully reacting cause of these standards, is either ignorant, or myopic, or prejudiced.

There is no intention here of asserting that materialistic ideals and social inefficiency affect all small families. Where the number of children is small despite the desires of the parents, the moral perceptions of the latter are healthy; where the number is kept small through sexual abstinence, the moral ideals of the parents and their capacity to subordinate the lower to the higher self will suffice to withstand the forces of materialism; where the husband and wife are unusually strong in character and in their convictions of the worth of the higher life, they will often be able to avoid the normal results of contraceptive practices. But the latter are obviously exceptions to the general rule governing their class.

On the other hand, I do not deny that the majority of the families of unskilled workingmen would have sufficient opportunities of self-discipline if the number of their children were narrowly limited. But the policy cannot be restricted to such families. It is already much more prevalent among the middle classes and the rich than among the poor; and if the latter should adopt it, they, too, would desire to continue it after they had improved their financial position. Thus, the whole of society would become vitiated. It is yet possible to let the working-classes function as the "saving remnant" of civilization.

So much for the deterioration in racial quality. There is likewise a real danger to quantity. In France, where the practice of family limitation has been in operation longest, the population has been for some years practically at a standstill. It would already have undergone a considerable decline had it not been greatly strengthened by the large families in the genuinely Catholic sections of the country, and materially supplemented by immigration from the neighboring countries.

Should the small-family cult become general throughout the Western world, it would undoubtedly bring the other countries to the condition of France. They would all then be confronted by one of three choices: a declining population; a population kept up only by immigration from the Orient; or depopulation avoided only by the unusually large families of Catholics.

Advocates of limitation sometimes manipulate statistics in such a way as to insinuate, without explicitly asserting, that the general decline in the birth rate is offset by the decline in the death rate, and that the former is the cause of the latter. The fact is that those countries in which the birth rate has become lowest have not, with one or two unimportant exceptions, reduced their death rate to an equal extent. And the main cause of the decreasing death rate is the improvement in medicine and hygiene and in the economic condition of the masses during the last twenty-five or thirty years. France has a much lower birth rate, but a considerably higher death rate, than Prussia.[5]

Are the great masses of underpaid laborers to be forbidden to raise their remuneration through the simple device of lowering their birth rate? Emphatically, yes. The end does not justify the intrinsically immoral means, the practice of contraception. The condition of the poorer classes would not be genuinely improved through the adoption of devices and ideals which make inevitably for egotism and materialism.

Moreover, it is not at all certain that the immediate aim, the diminution of the unskilled section of the population, would be as effective as its advocates assume. The laboring masses of France, who quite generally restrict their numbers artifi-

[5] See the table, p. 8, in Dr. Newsholme's *The Declining Birth Rate*; also Thompson's *Population*, pp. 104-109.

cially, are not so well paid as those of Germany.[6] The excessive size of the group of unskilled laborers could be reduced to normal proportions by industrial education—to say nothing of immigration restriction—by improving their earning power instead of forbidding them to live normal family lives.

In general, the proper remedy is a better distribution of our industrial opportunities and products. Dr. Ingram tells us in *A History of Political Economy* (p. 121) that the teaching of Malthus was very welcome to the higher ranks of society because it "tended to relieve the rich and powerful of responsibility for the condition of the working classes, by showing that the latter had chiefly themselves to blame, and not either the negligence of their superiors or the institutions of the country."

History seems to be repeating itself in this matter. Not only the "rich and powerful", but some of our economists would fasten upon the working classes the guilty responsibility for their insufficient incomes. In his recent work on the *Wealth and Income of the People of the United States,* Professor W. I. King declares that the ultimate blame for low wages must be laid, not upon employers, "but upon the parents and grandparents of the workers themselves. Why did these ancestors of the present generation bring into the world children whom they could afford neither to educate nor to train for some occupation the products of which were sufficiently in demand to make a living wage easily secured? Why indeed! Simply because these same parents were either incompetent, ignorant, or unwilling to restrain their animal passions. Here we have an excellent example of 'visiting the iniquity of the father upon the children unto the third and fourth generations'" (p. 250). This statement is not only shallow and inhuman, but disgustingly pharisaical; for it intimates that these ancestors, who made sacrifices of all sorts to care for all the children that God sent them, exercised less sexual self-control than those more cultured persons who limit the number of their offspring; whereas, it is notorious that most of the latter employ devices that increase rather than restrict facilities for indulging the "animal passions".

[6] Fifteenth Annual Report of the United States Commissioner of Labor.

Professor King admits, indeed, that if the present national income, which he estimates as averaging $1,494 per family or $332 per individual annually, were equally or almost equally divided among the population, it would provide a decent livelihood for all; but he contends that if this were done the poor would multiply more rapidly, and in a few years be as badly off as before. Professor Thompson goes further, and asserts that population cannot continue to increase at even the present rate, "without being more and more subjected to the actual want of food".[7] Indeed, the latter's thesis is that Malthus was essentially correct in maintaining that population will increase faster than subsistence unless retarded by positive checks.

Are these forecasts sound? If they are, what is the remedy? Is it prolonged or permanent celibacy for large sections of the population, and extended periods of conjugal abstinence for great numbers of married couples? None of these questions can be adequately answered in the closing paragraphs of this article. We shall not attempt to do more than state the various elements of the situation.

Despite the pessimistic predictions of Malthus, the food supply per capita is much more abundant to-day than it was when he wrote his *Essay on Population*. It is very much greater than it was sixty years after his book was published. According to the computations of Professor King, the average annual income for each person in the United States was only $116 in 1860, as against $332 in 1910.[8] Would the latter ratio have been maintained if race suicide had been unknown, and if practically all females above twenty years of age had married? We know that the birth rate of the native element in our population has declined very considerably in the last half century, and the last census tells us that in 1910 there were in the country approximately five million females of twenty years of age and over who were unmarried. The law of diminishing returns would seem to give a negative answer to the question just asked. Professor Thompson's study seems to show that the additional labor of these potential millions would not have been able to draw from the land as large a

[7] *Population: A Study in Malthusianism*, p. 163.

[8] Op. cit., p. 129.

product per worker as the labor that was actually engaged. Besides, the quantity of unproductive children would have formed a much greater proportion of the population than is the case at present. Each producer would have had to feed a larger number of consumers.

The main reason of the failure of Malthus's prophecy was the improved methods of production, which have enabled the individual laborer to get out of the earth a much larger supply of food than was possible in 1798. May we not expect this process to go on indefinitely, always keeping well ahead of the increase of population? Professor Thompson says no. "The agricultural development which came as a result of rapid transportation, the invention of labor-saving farm machinery, and the abundance of new and fertile lands cannot be duplicated." [9] This is a more or less reasonable conjecture. It is not a certainty. Perhaps new methods of production will be discovered as far superior to those of the present as the latter are to the ones that Malthus knew. On the other hand, perhaps large numbers of persons will some day be obliged to choose between temporary or permanent celibacy and long periods of abstinence within the marital union. Here we are on uncertain ground. What we know is that for the present there is no occasion to worry. Enough of the good things of life is produced to give all our people a decent living, if they were reasonably and justly distributed. Sensible persons will not cross the bridge of overpopulation until they come to it.

JOHN A. RYAN.
The Catholic University of America, Washington, D. C.

EXTEMPORE PREACHING: SOME SUGGESTIONS.

"GO, gather together the ancients of Israel; and thou shalt say to them," [1] are the words of God to Moses. And again: "Go therefore, and I will be in thy mouth, and I will teach thee what thou shalt speak." And in various places we read words to the same effect.

Moses was then God's appointed delegate to speak to the people of Israel; and there can be no doubt of the importance and solemnity of the duty imposed on him.

[9] Op. cit., p. 130.

[1] Exod. 3: 16.

If it be admitted, as on all hands it likely will, that these words express the preacher's mission also, then there can be no doubt of the importance and solemnity of his work, when he turns to the people, and addressing them as "My Brethren", speaks to them on the part and by the command of God.

Indeed it might be said of it, as is said of the fuller office of the priesthood: "Let no man assume it, unless he be called to it, as Aaron was". A person may speak of the great truths, may explain them, may teach them, as the catechist, for instance, does; but to stand before the face of God's people, and to speak in God's name, that is quite a different matter. The Church will allow no one who is not at least a deacon, to preach officially to the people; and St. Francis of Assisi, though he could not be persuaded to receive the priesthood, took deacon's Orders, so that with the Church's sanction and blessing he might be able to speak to all the world of the love of God.

In the January number of the REVIEW Father Bonney has treated of this important duty in a most satisfactory way. Out of his seven divisions, an experience of over forty years would induce me to select the sixth: "To think out plan, paragraph, and sentence ideas, but to write nothing;" that is, the preacher should carefully draw out in his mind the plan of the discourse; should lay down where he would introduce new matter; and should even determine the form of some individual sentence. That I would take to be Father Bonney's view; and I am with him a good part of the road, if not all of it.

That however may be one's individual way of thinking. I myself was all but forced into it. The third discourse I endeavored to preach as a young priest was on the Holy Mass. I wrote it out carefully, and committed it, as I thought, carefully to memory. I cannot say whether it was sensitiveness, or my new and totally strange surroundings, but I was hardly launched from shore when my whole mind became a blank. A vivid flash of light passes quite near you, and you feel on recovering from the start, as if you were not the same.

I recovered; I knew the substance of the argument, and got on somehow to the end. But the fright was so great that my mind, from that day to this, has ever since recoiled from

the written word. On two occasions I tried to write and commit to memory: one was a sermon from the altar; and the other was a short lay-speech. On both occasions I was fooled, trying to think of the written words. I had to do violence to my mind, and took, on the lay-occasion, a totally different line of argument from that in the manuscript, in order to get myself from drifting back into the track of the written speech.

It would perhaps be well before making suggestions to understand what kind is our preacher, and what kind is his audience.

There are two kinds of preachers. One is the man who does the ordinary, practical, pious work, which is mainly, but not exclusively implied in the command: "Go teach all nations". The other is the eloquent man, who is called upon for set sermons and on particular occasions.

Let us take Bossuet, when delivering his funeral orations, as an instance of the latter. One sees that we are too far beneath their elevation to set rules for such men; they are rules to themselves. The famous Dominican Lacordaire gave himself a rule; it was to run from the pulpit to his room, to drag a huge crucifix, and plant it on his neck, as he lay prostrate on the floor.

In the same way there are two kinds of audiences—those that go to listen to these two kinds of preachers.

God has given the greater talents and the less; and God blesses both, and softens the individual hearts of their several audiences to be touched by what they say. "To them that preach [in His Name] God gives the Word with great power" (Ps. 67). The everyday man, however, is our man. We, as everyday workers, can offer him our experience. It may not be of much value; but it cannot be wholly worthless.

Now we will suppose the priest to be giving the ordinary Sunday discourse. If there are any diocesan rules, they must be observed. But outside of that we ask:

1. What ought to be the length of the discourse? Ten minutes, or thereabouts, the minimum; twenty minutes, or thereabouts, the maximum. Whatever you do, don't tire an audience.

Let us take the medium, that is, fifteen minutes, as the average length of the discourse; and if again we divide this off into three parts—the beginning, the body of the discourse, and the winding up—we see there is little room for rambling, and scarcely any for unnecessary words; that is, if a person be in earnest about what he is going to say.

2. In the second place, we have to think what kind of language we are to use; whether it is to be highly polished, or good ordinary colloquial language. No one surely can question the diction or language of the Bible. Take the Old Testament, or the Gospels, or the Acts of the Apostles, and there is scarcely a word in most of all these, and none at all in the descriptive parts, that a child may not understand.

And here I would make bold to caution strongly against using "hard" words, "words of thundering sound", as Goldsmith calls them. I speak of English as a language; in ways it is inferior to French or Latin, for instance; but for driving a lesson home, commend me to English monosyllables.

Father Bonney has spoken of the charming work on "Extempore Preaching" by the holy convert priest, Father Potter, one time Professor of Sacred Eloquence in All Hallows' College, Dublin; and rightly has spoken of it in terms of praise. To that and the little books for children by Father Furniss, C.SS.R., I attribute my plan of speaking, be the same good or bad. Father Potter gave the theory; Father Furniss supplied the practice. And if one sets side by side with Father Furniss the undoubtedly practical and persuasive sermons of the Curé of Ars, as given in Miss O'Meara's enchanting Life of the (now) St. John Vianney, as published by the Ave Maria Press, one will see that Father Furniss was not far astray. One should have heard the great convert Redemptorist, Father Bridgett, speak of his early fellow-laborer in the mission-field, to know how insistent Father Furniss was on utter and extreme simplicity, especially when addressing children.

Grown people may not be complimented, if you treat them as children. But in this matter, thank God, they are as children, and so much the better; for it is written, "Unless you become as little children you shall not enter into the kingdom of God".

I remember that as a young priest I was told to attend four "Religious", who were giving a mission in a populous country parish. The oldest, a very old man, gave the morning instructions. Two, both very eloquent men, gave the evening sermons in turn. And the fourth gave the children's lecture in the middle of the day. At the appointed hour the children came from the neighboring schools, together with all the servants who were unconfirmed—a host; you had them in those days! All the priests "rose" from the confessionals. The penitents held their places in long lines at each confessional, and listened to the discourse addressed to the children. In all the years that have passed since, I have never wavered in the conviction, that of all the sermons at that mission the children's instruction effected the most good.

You have two kinds of audience. If unspoiled, "the people" are of their own nature desirous to hear the word of God. That *sapor,* that relish or appetite they feel, may be looked on as one of the resultant, unconscious graces of faith. That grace, like other graces, may be lost. It may be one's own fault, or it may be the preacher's. It is all but certain that they who hear short instructive discourses regularly, are desirous to hear such. I remember in Maynooth College that it was with the greatest joy that the students saw the pious author of *Notes on the Rubrics,* the Very Rev. James O'Kane, D.D., come to give them a spiritual lecture; and indeed it was with regret we heard him draw to an end.

But if an audience is wearied out, or if they are addressed only spasmodically, we can guess the result.

It will be asked: Would it be well to go on with the Sunday discourses in the form of a series? Excepting where diocesan laws order a series, I would not be in favor of it. The series form smacks of the academical. We ought to remember the present, and to forestall the future, when we turn to the people. No matter what the color of the vestment you wear on a Sunday, it has a story of its own: green, the Gospel; white, a feast of our Lord or His Blessed Mother; red, blood, martyrdom; violet, sin, penance, death, Judgment, eternal punishment; surely abundant material to choose from.

Then we might remind the people of what is coming: "During the week, my Brethren"—or, "On next Sunday, we will

have the feast of—". Speak about it, if it be far and away predominant. If not, give the pith of its purpose in a sentence or two. It will direct the people's devotion.

How should we prepare? We should give our work at least as much labor as people in other professions do to theirs. The country people around Curragh Chase thought Mr. Aubrey de Vere mad, when they saw him going through the fields at the time he was composing some of his exquisite poetry. And Mr. Wilfrid Ward, in his *Life* of de Vere, gives a letter in which the poet himself says that he seemed to be looking at people who were dead years past, but those who met him on the road, and who, he was told, saluted him, he did not see. Isaac Butt, one of the first, if not the very first, of Irish lawyer-orators, was leading counsel for the bishops and priests at the famous Galway Election-Petition before Judge Keogh. It is unnecessary to say, he made a magnificent speech; but a friend, congratulating him, used the words: "It made me cry." "I don't wonder," said Butt. "When I was shaving at five o'clock that morning, I was crying myself;" showing how he had realized the case, and at what hour.

We see how these men worked, and what pains they took; and it would be well for us in our humble way to "go and do likewise". You are a young priest. Now, do not run away, and cry—this is great labor—"a hard saying and who can bear it?" It is not great labor, nor a hard saying. We have but fifteen minutes, or so, to tell the people something about God. It is to be simple. "Let the little children come to Me, and forbid them not." Big words and complicated arguments "forbid" them. Brevity and simplicity are above all necessary.

Preparation goes very far back. We saw how Isaac Butt prepared his speech. But it was not that day of the Galway Judgment he had attained facility in speaking. It is not the day the soldiers are brought to the firing line, that they learn to handle a rifle. Just as soldiers are drilled for earthly warfare, so must be the soldiers of Jesus Christ for the spiritual warfare. Everyone will readily remember the two camps of St. Ignatius Loyola.

I would have debating classes in every college. I would have them even in the diocesan college, at least for the seniors. If the Church had made a law that, in preaching, the writing of a sermon was a *sine qua non,* then recitation classes would be invaluable. But we are speaking of unwritten discourses; and to take an example from our boys—you might as well train a football team, by practising them at hurling. In the case we are considering, elocution may be advantageous as a memory exercise; but that is all.

It would give boldness, you say, and presence of mind. Will you have an example? I was brought up on elocution by the Jesuit Fathers. I came to preach a first discourse (for practice sake) in college. The Dean, who was to criticize, was sitting under the pulpit in which I was standing. The subject appointed to me from the Catechism of the Council of Trent, was: "It is lawful to swear." And this was the criticism the Dean passed upon it: "He did not hear the preacher well; but from what he heard, he thought the preacher proved too much."

Grant me to set debating classes a-going, what numbers would I allow in them? I would take you to the drill-field of recruits. I would point out to you, that the whole army is not, at first, drilled together, nor whole companies, nor whole regiments. They are drilled in groups of from six to ten. So with your debaters; and for two reasons; they will be less shy of a few than of a great number; and they will individually be exercised the oftener.

Heads of colleges will possibly wag their heads at me and say—"Thank you! we have been doing that for many a year past." With their permission, since I have begun, I will make bold to say to them: "Have you taken a personal interest in their young efforts, and, this most of all, *have you encouraged them?* And then when they have got accustomed to skating on the ice, have you kindly corrected their faults?"

That is the remote preparation for preaching, and it is my first suggestion. And the proximate preparation "is like unto it". Read seriously. Read serious books; and read them seriously.

There are silly books, and silly magazines, and silly picture-papers. No one would recommend them. But they are not a

tenth as harmful of themselves as the silly reading of them makes them.

I entirely abstain from their moral value for the moment; and I attaint their mental value solely. Their diction as a rule is slipshod; but it is rendered far more injurious to our habit of mind by the slipshod way the slipshod writing is read. The solitary reader is apt to get into a slipshod manner of reading. Open a book, friend, not for curiosity, but for getting information. Read with the old college habit of study. That is what has made your thoughtful men what they are. If you do not find yourself in the mood, take your hat and go for a good walk.

Now to sum up. You ask yourself early in the week: What is it to be next Sunday? What view am I going to take of it? Is there any Bible story, any incident in a saint's life, any fact of everyday occurrence, that will give it interest, or help to explain it? During the week, while saying your office, or reading some book, or seeing the sun shine on a blade of grass, or hearing a bird on a branch of a tree—something will turn up that will serve as illustration. Moses little thought, when he was driving his father-in-law's sheep into the inner part of the desert, that he would see the miracle of a "bush burning but not consumed".

Take your congregation familiarly; they will not object; rather they will like it; you are their "Father". You begin, for instance, "We read in the Bible", or, "It is told in this day's Gospel". Bring the matter home to them, as if it were happening yesterday or to-day. Make them realize it. You are their "Father"; they are your "children"; treat them as a father does his children. Do not be afraid to repeat; appeal now and again to the salient points in your story, or the striking passage in the Gospel. That is all.

For the winding up, have laid down in your mind the good, happy, edifying thought with which it is to close. That will take anxiety from you, and will leave you at your ease; and that is the thought that as a general rule the flock will carry away. "I feed my sheep," and "in a place of pasture I have set (them)."

RICHARD O'KENNEDY.

Limerick, Ireland.

Analecta.

S. CONGREGATIO DE PROPAGANDA FIDE PRO NEGOTIIS RITUS ORIENTALIS.

Decretum de Spirituali Adsistentia Fidelium Graeco-Rutheni Ritus in regionibus Americae Meridionalis immigrantium.

Cum sat numerosiores in dies graeco-rutheni ritus fideles in regiones Americae meridionalis peragraverint, visum est in unum colligere quae, statis circumstantiis, postremis hisce temporibus ad eorum spiritualem administrationem ab hac Sacra Congregatione Christiano Nomini propagando inter fideles orientalium rituum praeposita, decreta fuerunt, quaeque inde valeant tum pro locis in quibus missiones graeco-ruthenae cum propriis sacerdote et ecclesia iam existant formatae, tum etiam pro locis in quibus fideles graeco-rutheni ritus fidelibus latini ritus permixti vivant.

1. Fideles omnes graeco-rutheni, usque dum in regionibus Americae meridionalis degunt, a iurisdictione Episcopi loci unice pendeant.

2. Quilibet sacerdos graeco-ruthenus ex Europa proveniens ac in regionibus Americae meridionalis pro fidelium graeco-ruthenorum spirituali cura commorans, ab Episcopi loci iurisdictione omnino pendeat; nec Episcopus eiusdem originis in eum ullimode iurisdictionem suam exercere valeat. In pa-

triam redire aut revocari nequit sine expressa Ordinarii loci licentia in scriptis concedenda.

3. Episcopi regionum Americae meridionalis, si indigeant presbyteris graeco-ruthenis pro adsistentia fidelium eiusdem ritus in sua dioecesi commorantium, eos postulent a S. Congregatione de Propaganda Fide pro negotiis Ritus Orientalis.

4. Illi vero sacerdoti graeco-rutheno qui proprio marte, neque ab Episcopo loci vocatus, neque a S. Congregatione missus in Americae meridionalis regiones perrexerit, Episcopus loci nullas sive sacrum celebrandi, sive administrandi sacramenta, sive munia ecclesiastica quomodocumque obeundi, concedat facultates.

5. Fideles graeco-rutheni frequentare ac sustentare tenentur proprias ecclesias in locis in quibus commorantur erectas; atque sui ritus praescripta diligenter observare. In locis tamen in quibus nulla ecclesia nec sacerdos proprii ritus habeatur, ac ubi propter longinquitatem ecclesiae suae non eam possint, nisi cum gravi incommodo, adire, ritui latino sese conformare tenentur, tum quoad praeceptum audiendi Missam, tum quoad sacramentorum perceptionem; quin tamen ex hoc, etiam ob continuam ex parte graeco-ruthenorum Ecclesiarum latini ritus frequentationem, ritus mutatio inducatur.

6. Transitus a ritu graeco-rutheno ad latinum ritum graeco-ruthenis qui verum et stabile domicilium in regionibus Americae meridionalis constituerint, concedi nequit nisi a Sacra Congregatione de Propaganda Fide pro negotiis Ritus Orientalis, gravibus ac iustis intervenientibus causis, ab ipsa Sacra Congregatione cognoscendis.

7. Si vero contingat ut hi quandoque in patriam revertantur, tunc etsi ex pontificio rescripto latinum ritum susceperint, licebit eis, Apostolica Sede exorata, ad pristinum ruthenum ritum redire.

8. Non licet sacerdotibus ritus latini, sub poenis ab Apostolica Sede decretis aut decernendis, quempiam graeco-ruthenum ad latinum ritum amplectendum inducere.

9. Fideles latini, etiamsi adsit presbyter latini ritus, apud sacerdotem graeco-ruthenum a loci Ordinario adprobatum, peccata sua confiteri et beneficium sacramentalis absolutionis valide et licite obtinere possunt. Item fideles graeco-rutheni peccata sua confiteri possunt apud sacerdotem latinum ab

Episcopo suo adprobatum. Presbyteri vero graeco-rutheni absolvere non poterunt fideles nec graeco-rutheni nec latini ritus a censuris et a casibus ab Ordinario loci reservatis absque eiusdem venia.

10. Omnibus fidelibus cuiuscumque ritus datur facultas ut, pietatis causa, Sacramentum Eucharisticum quolibet ritu confectum suscipiant; ac insuper, ubi necessitas urgeat, nec sacerdos diversi ritus adsit, licebit sacerdoti graeco-rutheno ministrare Eucharistiam consecratam in azymo; et vicissim sacerdoti latino, ministrare in fermentato; at suum quisque ritum in ministrando servabit.

11. Quisque fidelium praecepto Communionis paschalis ita satisfaciet, si eam suo ritu et quidem a parocho suo accipiat.

12. Sanctum Viaticum moribundis ritu proprio e manibus proprii parochi accipiendum est; sed, urgente necessitate, fas esto a sacerdote quolibet illud accipere, qui tamen ritu suo ministrabit.

13. Funerum celebratio ac emolumentorum perceptio in familiis mixti ritus, ad parochum illius ritus pertineant, ad quem defunctus pertinebat.

14. Ad vitanda gravia incommoda, quae inde graeco-ruthenis evenire possent, facultas eis fit dies festos et ieiunia observandi iuxta consuetudinem locorum in quibus degunt. Attamen diebus dominicis et festis in utroque ritu in eamdem diem forte incidentibus, sacrae Liturgiae in ecclesia sui ritus, si in loco existat, graeco-rutheni interesse tenentur; quin ex contraria consuetudine etiam diuturna, ritus mutatio ullimode inducatur.

15. Matrimonia inter catholicos graeco-ruthenos et latinos non prohibentur; sed ad vitanda incommoda quae ex rituum diversitate in familiis evenire solent, uxor durante matrimonio, ritum viri sequi potest, quin ex hoc sui nativi ritus mutatio inducatur.

16. Soluto matrimonio, mulier proprium ritum originis resumere valet.

17. Matrimonia tum inter fideles graeco-ruthenos, tum inter fideles mixti ritus, servata forma Decreti *Ne temere* contrahi debent; ac proinde in ritu mulieris, a parocho mulieris benedicenda sunt.

18. Nati in regionibus Americae meridionalis ex parentibus diversi ritus, ritu patris sunt baptizandi, proles enim utriusque sexus sequi omnino debet patris ritum.

19. Baptismus in alieno ritu ob gravem necessitatem susceptus, cum nimirum infans morti proximus esset, in loco in quo, tempore nativitatis, parochus proprius patris non aderat, ritus mutationem non parit; et sacerdos qui baptizavit, proprio parocho testimonium baptismatis collati remittere debet.

20. Infantes ad eius parochi iurisdictionem pertinent, cuius ritus est eorum pater, exceptis natis ex illegitimo thoro qui sequuntur ritum matris.

Haec autem omnia, referente infrascripto huius S. Congregationis R. P. D. Secretario, in audientia diei 22 martii vert. anni, SSmus Dnus Noster Benedictus div. Prov. Papa XV rata habuit confirmavitque, ac praesens Decretum, contrariis quibuscumque non obstantibus, et abrogatis omnibus quae in antecessum hac super re statuta a praedecessoribus suis fuerant, *ad decennium* valiturum, edi iussit.

Datum Romae, ex Aedibus huius S. Congreg., die 27 martii anno 1916.

DOMINICUS CARD. SERAFINI, *Praefectus.*

L. * S.

HIERONYMUS ROLLERI, *Secretarius.*

SACRA POENITENTIARIA APOSTOLICA.

DECLARATIO CIRCA OBLIGATIONEM DIVINI OFFICII RECITANDI CLERICORUM IN SACRIS CONSTITUTORUM, QUI LEGE CIVILI COACTI IN BELLO VERSANTUR.

Quum plura dubia atque quaesita circa declarationem, a Sacra Poenitentiaria die 15 martii 1912 datam,[1] huic Sacro Tribunali proposita fuerint, ad tollendam deplorabilem ac a Sanctae Sedis mente prorsus alienam interpretationis latitudinem, qua praedicta declaratio ad omnes generatim extendi-

[1] Declaratio sic sonat: "Utrum ab Officii Divini lege liber existat clericus in Sacris constitutus, quem bellica convocatio seu, ut aiunt, mobilitatio ad functionem adiudicavit militis vel activi vel ministrantis commilitonibus vulneratis? Quatenus negative dignetur Sanctitas Vestra praefatos clericos durante bello eximere."

Resp.: Ad primam partem: Durante bello eiusque proxima praeparatione *affirmative.*

Ad secundam partem: *Provisum in prima.*

tur Clericos in Sacris constitutos, qui in praesenti bello quomodocumque inter milites accensentur, Sacra Poenitentiaria, ne Sanctae Sedis benignitas in grave vertatur spiritus ecclesiastici detrimentum, muneris sui esse ducit, annuente Ssmo Dno Nostro Benedicto PP. XV, sequentem authenticam edere declarationem:

"Clerici qui, licet in Sacris constituti sint, nihilominus coacti fuerunt interesse bello, tum solum excusantur ab obligatione Divini Officii recitandi quum actu in acie seu in linea et loco certaminis versantur; secus vero tenentur ad Divinum Officium in horis liberis quo meliori modo potuerint recitandum; in casu vero gravis sui vel aliorum incommodi se gerere possunt ac debent (audito si potuerint proprio confessario) iuxta normas generales a Theologis traditas."

Datum Romae, in Sacra Poenitentiaria, die 17 martii 1916.

GULIELMUS CARD. VAN ROSSUM, *Poen. Maior.*

L. * S.

I. PALICA, *S. P. Secretarius.*

ROMAN CURIA.

PONTIFICAL APPOINTMENTS.

16 October, 1915: Monsignor John G. Fitzgerald, of the Diocese of Brooklyn, made Honorary Chamberlain of His Holiness.

24 January, 1916: John Power, of the Diocese of Galloway, Scotland, made Honorary Chamberlain of Sword and Cape, supernumerary.

19 March: Frederic Canac-Marquis, of Quebec, made Knight of St. Gregory the Great, civil class.

22 March: Monsignor John T. O'Connell, Vicar-General of the Diocese of Toledo, and Monsignor August J. Schwertner, of the same Diocese, made Domestic Prelates.

24 March: Francis J. G. Gibbons, of Birmingham, England, made Knight of St. Gregory the Great, civil class.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

S. CONGREGATION DE PROPAGANDA FIDE FOR AFFAIRS OF ORIENTAL RITE issues a decree determining the spiritual status and discipline of Catholics of the Greek-Ruthenian rite who have immigrated to South America.

S. APOSTOLIC PENITENTIARY decides how far clerics in major orders are obliged to recite the Divine Office whilst attached in various capacities to the armies now fighting in Europe.

ROMAN CURIA gives official list of recent Pontifical appointments.

THE CATHOLIC HOSPITAL ASSOCIATION: OBJECTIONS ANSWERED.

To the Editor, THE ECCLESIASTICAL REVIEW.

When the establishment of the Catholic Hospital Association was made generally known through the ECCLESIASTICAL REVIEW, it was to be expected that no slight misgivings would rise in the minds of some readers regarding the advisability of the undertaking. Hence I beg for a little space in your pages for a few words in order to dispel those clouds.

No valid objection whatever can be made, I believe, against the three days' Catholic Hospital Conference. To be convinced of this it is enough to read the published Proceedings of last year's Conference.

But serious doubts might arise regarding the Medical Summer Course announced in my invitation to the Sisters. These doubts may be summed up in the following points:

1. Are the subjects to be taught and discussed fit and proper for religious Sisters? Will the lecturers, especially non-Catholic physicians, be discreet enough in their talks and instructions?

2. Are the persons taking the course fit and proper company for the Sisters to associate with for several weeks?

3. What about the housing and lodging of so many Sisters in a city like Milwaukee or in any large city?

4. Will not a stay and work of this kind protracted for six weeks outside the convent or home interfere with the spiritual welfare of the Sisters?

5. In fact, why all this novelty and running after modern ways, when our Catholic hospitals have been getting along splendidly without it in the past?

6. And, after all, is not all this medical instruction and training quite unnecessary for the Sisters who have only the general management of the hospital and the superintendence of patients and nurses; but do no medical or surgical work and give no massage, etc.?

7. If really necessary, they can get most of all this in their own hospitals, by studying the proper books and by getting physicians to lecture to them.

8. Lastly, this whole movement, with its Protestant and Jewish lecturers, will gradually turn over our hospitals to the control of non-Catholic bodies, such as the American Medical Association.

There is no denying that the foregoing points suggest matter for serious thoughts and doubts. The answer, however, is easily given, for the simple reason that this Catholic Hospital Conference and Medical Course have been arranged for the specific purpose of saving the Sisters from all the inconveniences, drawbacks, and some possible incongruous situations and surroundings to which they might be exposed by attending an ordinary national or state conference or medical summer school; while at the same time we offer them, as far as possible, all the advantages and benefits which they would undoubtedly derive from attending such purely secular conferences and courses. All this will appear more clearly from the following answers to the above objections.

1. It is evident and needs no further explanation that our medical summer course is not a full medical course, with all the detailed and minutely specialized branches as taught in the regular courses of a medical school. The Sisters will be taught no more than they will specially need, not for medical practice, but to make them useful and efficient assistants to the medical staff, the internes, and nurses, in the care of

the patients and the whole conduct of the hospital. Moreover, as may be seen from the list of the subjects mentioned in my letter to the Sisters (ECCLESIASTICAL REVIEW, April), there is not one among them which the most pious woman could not in all propriety study in private or in common with others, as is actually done in many of our hospitals. Massage was deemed an inappropriate subject. But our course gives only the general principles and rules of massage without going into anatomical details or practical demonstrations. There can be no objection to this, in face of the fact that massage is to-day one of the foremost means of helping the patient, not only in so-called sanatoria, but also in hospitals. Moreover, what harm can it do any hospital Sister who has charge all the year long of the human body in all its many sufferings, if she does get some correct knowledge of the general construction of the human body and the proper functions of its principal organs, its nerves and muscles? If such knowledge proves hurtful to her virtue, she has no vocation for hospital work and ought to join another order or ask the superiors to send her to the kitchen, where she may study the anatomy of the chicken. There is not a hospital or sanatorium worthy of mention where there are not a dozen things more dangerous to spiritual life than an elementary knowledge of human anatomy and massage. Finally, though it is not supposed that the Sister herself will massage the patient, she ought to be able to advise the attendant nurse as to what ought to or may be done in the absence of the physician, or how the direction left by the physician is to be carried out.

Another important point. It is to be remembered that both the Conference and the Medical Course are controlled by Catholic physicians who fully realize the consideration that must in everything be shown to the Sisters. Non-Catholic lecturers and instructors are kindly advised in regard to matters which may not be mentioned or any theories which may not be propounded. In fact, all assurance is given that in the whole course no subjects are touched upon or brought up which it would not become a Sister to listen to.

2. The Catholic Hospital Conference is exclusively for the Sisters and nurses of Catholic hospitals and sanatoria. Even in the medical course these Sisters and nurses are by them-

selves. No men, except hospital Brothers and chaplains, are admitted. The lecturers and instructors are gentlemen, and therefore kind and considerate to the Sisters. If the good Sisters in their hospital and sanatoria were never to meet any other company than they will meet at our medical course, they might thank God.

3. I trust this objection is no reflection upon the good old Dutch town, its amber fluid and happy people. No danger here to our dear Sisters. Milwaukeans are well accustomed to the Sister's religious garb. Our convents and Catholic institutions gladly offer every accommodation they can spare; so will several good Catholic families, should it become necessary. What I say of Milwaukee holds good of all our larger cities where such conferences and courses may be arranged in the future. Naturally, in the selection of the place for the Conference, regard ought to be had to the Catholic atmosphere of the city chosen. Naturally again, such a Conference and Course can be more easily arranged where there is a Catholic University with a medical school, as Milwaukee (Marquette), Chicago (Loyola), New Orleans (Loyola), New York (Fordham), Omaha (Creighton), St. Louis (St. Louis), San Francisco (Ignatius), and Washington (Georgetown), although I believe the presence of a medical school is not absolutely necessary, provided the city offers hospital and laboratory facilities; the lecturers might be engaged from other places.

4. This is truly the least difficulty. Ample provisions can easily be made everywhere for the spiritual needs of the Sisters, for instance, hearing Mass, daily Communion, spiritual reading, and the Office. It was done last year to the full satisfaction of the Sisters. The attendance at lectures, work in the laboratories, visits to this or that greater hospital, the intercourse with numbers of other religious communities, all these matters need offer no greater distraction to a hospital Sister than her daily work at home often brings to her. It will all depend on the spirit and intention with which the Sisters come to the Conference and its Course. If they come truly "ad majorem Dei gloriam", the Lord will bless their stay and work. The intermingling of Sisters of different orders, who are engaged in the same noble work, I consider to be a most excellent stimulant in all works of charity and

religion, and my only regret is there is not more of it among our good Sisters all over the land. Just consider what an impetus the annual conferences of the Catholic Educational Association have given to the Sisters of our teaching communities! The sign of our times is activity and coöperation everywhere, not seclusion and separation, which are well and good enough for purely contemplative orders. I have an impression that in the Middle Ages, when monasteries flourished most wonderfully, there was far more intercommunion and exchange between the various religious communities than there is at present, at least here in the United States.

5. Ah, how do you do, friend Modernism? I thought we might meet some day. But, kindly excuse me, I am in a hurry and our ways go in different directions. Novelty, forsooth! But our novelty is not the kind the Apostle speaks of (*novitates devita*), and our modern ways not the Modernism condemned by the Holy See or contrary to the spirit of the Church. Let it not be forgotten that the same great Popes who condemned Modernism and the false novelties of the age, have as often admonished the Catholic people "to be up and doing" and to keep abreast of the times in all that is for the good of religion, morality, and the higher things of life. While the Catholic Church is of necessity conservative, she is by the same necessary law progressive. There can be no stagnation in her own self, though portions of her body may by their own fault sink into a state of moral coma or lethargy. She bears in her womb the strongest forces of true progress and advancement, forces not from the earth below, but from heaven above. Wherever the opportunities and proper conditions for development and expansion are given, the Church's activity and work will grow within and without, in extent as well as in intensity. Her history furnishes the proof. Her hospitals are an exemplification. From the days of the Apostles the Church has always cared for the sick; she has had her hospitals from the beginning and through all ages. But who can deny the wonderful progress and development of Catholic hospitals, even within our own days, within less than a hundred years? I do not refer to the growth in number; that follows necessarily with the large diffusion of the Church. But I refer to the hospital work, its character, its ways, its

methods, its work. Are we now going to fold our arms, sit down and rest where we are, while all around us, in secular and denominational hospitals, the good work is still advancing and taking on new means and forces? Can this be the wish of our Holy Mother Church? Then let us go ahead, though the road on which we travel be of modern build.

6. If, as objected, all this medical, pathological, biological, bacteriological, and pharmaceutical "stuff" is entirely unnecessary for our hospital Sisters, then why do so many of them study it already at the hospital, at a public laboratory, at a medical school, at other hospital or medical conferences? It is because without waiting for others to tell them, they have themselves felt the need of some knowledge of this kind in order to satisfy the demands of physicians as well as of their patients and their patients' *relatives*. I emphasize relatives. Every hospital can tell why. Judging from the letters received it seems that hundreds of our hospital Sisters have been waiting for just such an opportunity as is now offered to them by the Catholic Hospital Association. Everybody who knows what modern hospital work means, can understand that our hospital Sisters will never be able to do the work expected of them unless they have some of the knowledge above mentioned. It would take too much space to enter on a detailed statement, though it would undoubtedly be a revelation to many, as it was to me when I listened to some short lectures on hospital work, and on what the Sisters ought to know—not all and every one of them, but some of them. Every hospital to-day ought to have a Sister who is expert in pharmaceutical (apothecary, prescriptions), biological and bacteriological (chemical tests of blood, sputum, puss, urine), surgical (antiseptic preparation of instruments and bandages, antiseptic appliance and removal of compresses, cleaning out of wounds, proper handling of patient and afflicted parts), sanitary (food, ventilation, cleaning) work. Oftentimes the Sisters are called upon to instruct and train the nurses as much as an attending physician may do. How can they do it if they do not know? In fact many things besides those mentioned are the Sisters expected to know nowadays which but twenty-five years ago were little considered. Unless the Sisters have at least some acquaintance with all these matters, how can they manage the

hospital, its nurses, and its patients? Yes, some very rich hospital, with no taxes to pay and plenty of revenues to draw on, may afford to leave the actual care of the patients and the necessary assistance required by the physicians, to a large number of highly-paid nurses and internes, and reserve to the Sisters only the general management and a certain superintendence of patients and nurses. How many of our Catholic hospitals can do this? Anyhow, such is not the general practice and custom in Catholic hospitals. Our good Sisters don't "play the lady", but are truly the humble servants of all, patients and physicians.

7. The assertion is positively untrue and betrays an ignorance of what modern hospital work really implies as well as of the advantages and benefits offered by a Catholic hospital conference and summer course. I grant that probably much good will be accomplished by a similar course given at one of their hospitals by the Sisters of a large community, as, for instance, the Sisters of Charity of St. Vincent de Paul, who conduct some of our largest hospitals. But does anyone believe that these and other Sisters really can not learn anything more at a hospital conference in union with other Sisterhoods? And again, how many Catholic hospitals can afford the means of arranging such a course for their own Sisters exclusively?

8. Granted. State control of Catholic and other hospitals will come, whether we like it or not; it will come without the Catholic Hospital Association and without our employing Protestant and Jewish lecturers. The American public will demand it; it is being prepared for the step even now. In what way?

First, indirectly. In my article (in the April number) I mentioned the fact that the American Medical Association, a national body, has already begun to rate all hospitals in the United States. They will be classed according to a certain standard of equipment (material and personal) and of efficiency. It is all unofficial, yes, and without legal authority. But who will deny that public sentiment fully accords with the movement? What will be the first consequence of this standardization? Evidently this: every patient (unless he cannot afford to pay) will demand to be brought to a first-class hospital; every self-respecting physician will bring his

patients to a first-class hospital; every physician of repute and every interne and young doctor looking for a future practice will attend a first-class hospital only; every man or woman intending to become a trained nurse will ask for admittance at a first-class hospital; in a word, all the world will go to a first-class hospital. The other hospitals may close up unless they be supported by—a diocesan collection.

The American Medical Association is a private organization with no legal authority to enforce its ruling. But how long will matters remain thus? Is there not a growing tendency all over the United States to extend State control to all institutions open to the public, be these institutions state or private concerns. In Wisconsin, for instance, the State Board of Control even now examines annually our Catholic Orphan Asylums and Homes for children, although it pays not one cent toward their support. With many others I feel quite certain that before long we shall have State control and supervision over all hospitals in most of the States. If it does come, how many of the five hundred Catholic hospitals in their present conditions can stand the test? Then let them be prepared. The list of questions sent out a year or two ago by the American Medical Association to the hospitals of the country indicates pretty clearly on what lines the State examination will proceed. Because some of our Catholic hospitals paid no attention to the questionnaire, they figure in the third or last class in the hospital list later sent out by the same Association.

I may just as well admit that some of these latter considerations furnished one of the strongest motives for establishing the Catholic Hospital Association, which, I am happy to say, has already received the hearty endorsement of a number of Archbishops and Bishops of the United States and Canada.

✠ S. G. MESSMER,
Archbishop of Milwaukee.

SANATIO IN RADICE IN MIXED MARRIAGES.

Since the constitution *Ne temere* of the late Pope Pius X became effective on Easter Sunday, 19 April, 1908, numerous invalid matrimonial alliances have been entered into, particu-

larly in certain countries where the diriment impediment of clandestinity theretofore did not exist. It is usually a question of a mixed marriage, in which the Catholic party weakly consents to appear before a minister or a civil magistrate. Later, when repentant, the Catholic often finds an insurmountable barrier in the way of reconciliation with the Church, owing to the fact that the non-Catholic consort cannot be induced to contract marriage validly in the ordinary way. Since the faculty that our Bishops possessed in formula D, and now in formula T, *sanandi in radice matrimonia,* etc. is not applicable in the present need, individual cases have been submitted to the Holy See. Some few Bishops, however, not without insistence, have obtained from the Holy Office a general indult which enables them to grant a *sanatio in radice* in these mixed marriages. Pastors especially, as well as diocesan authorities, will be interested in this extraordinary concession, the wording of which is as follows:

M. F. 5.

SUPREMA SACRA CONGREGATIO SANCTI OFFICII.

FACULTAS SANANDI IN RADICE
MATRIMONIA MIXTA ATTENTATA CORAM MAGISTRATU CIVILI
VEL MINISTRO NON CATHOLICO.

Feria V die. . . .

SSmus D. N. Benedictus Div. Prov. PP. XV, in audientia R. P. D. Adsessori S. Officii impertita, R. P. D. Ordinario . . . facultatem benigne concedere dignatus est sanandi in radice matrimonia mixta attentata cum impedimento *mixtae religionis vel disparitatis cultus* coram magistratu civili vel ministro non catholico, quando scilicet consensus de praesenti in utroque conjuge perseverat, et sine gravi incommodo vel periculo conjugis catholici vel ob recusationem alterius conjugis legitime renovari non potest, et dummodo aliud non obstet canonicum dirimens impedimentum, super quo dispensandi aut sanandi facultate non polleat.

Ipse vero R. P. D. Ordinarius serio moneat conjugem catholicum de gravissimo patrato scelere, salutares ei poenitentias imponat et, si agatur de matrimonio coram ministro non catholico attentato, ab excommunicatione incursa absolutionem impertiatur; simulque ei declaret ob sanationis gratiam, a se acceptatam, matrimonium factum esse validum, legitimum et indissolubile iure divino et prolem sus-

ceptam vel forte suscipiendam legitimam habendam esse. Eidem etiam gravibus verbis in mentem revocet obligationem, qua semper tenetur, procurandi pro viribus conversionem conjugis ad catholicam fidem, et prolis utriusque sexus tam natae quam nasciturae in catholica religione educationem.

Cum autem de matrimonii validitate in foro externo constare debeat, idem R. P. D. Ordinarius singulis vicibus nomen cum consueta personali indicatione tam mulieris quam viri in regestis describi jubeat, simulque autographum documentum concessae sanationis atque absolutionis et declarationum conjugi catholico ut supra factarum servetur in curia locali, et exemplar authenticum eidem sedulo custodiendum tradatur.

In singulis autem casibus expressa fiat mentio Apostolicae delegationis.

Praesentibus valituris ad triennium, quo tempore elapso idem Ordinarius REFERAT QUOT HUIUSMODI SANATIONES CONCESSERIT.

Contrariis quibuscumque non obstantibus.

(signed) CAESAR ROSSI, S. R. et U. I., *Substitutus Notarius.*

[SEAL.]

It will be noted that certain formalities are to be observed in granting the dispensation, or in putting into execution or effect the rescript by virtue of which the *sanatio* is given. The following excellent formulas, which are in use in one of our dioceses in connexion therewith, are courteously placed at the disposal of our readers.

DIOECESIS. . . .

Sanatio in Radice
Petitio
Curiæ Num .....
Impedimenta .....
.....

Ecclesiæ S.....in loco .....die....mensis .....19..

Illme ac Revme Dme:—

Ego infrascriptus sacerdos Dioecesis . . . humillime supplico Illmæ Dominationi Vestræ ut vi Facultatis Apostolicae, qua pollet Dominatio Vestra, sanare in radice dignetur matrimonium inter... ..... catholic ....et ..... acatholic ..... ex paroecia ..... die..... mensis ..... 19..

coram { ministro non catholico / magistratu civili } attentatum cum impediment .....

(Alia impedimenta, si adsint, exponantur.)

disparitatis cultus
mixtae religionis

Causa petitionis est impossibilitas / difficultas solito modo renovandi consensum.

(a) An consensus in utroque conjuge adhuc perseveret?.....
(b) An possit renovari sine gravi incommodo?.....
(c) An pars non catholica revere recuset?.....

Petitur pariter facultas absolvendi conjugem catholicum in quantum necesse sit.

Maximæ reverentiæ sensus exprimens, subscribo

.....Rector.

Sanatio in Radice
Num .....
Concessa die .....19..

REVDO DOMNO:

Attenta supplicatione tua, vi facultatis Apostolicæ Nobis..... per rescriptum Sacræ Congregationis Sancti Officii ad triennium concessæ, matrimonium inter .....catholic.....et..acatholic.... attentatum coram ministro acatholico / magistratu civili cum impediment..... disparitatis cultus / mixtæ religionis .....

in radice sanamus ac convalidamus; prolemque susceptam vel forte suscipiendam legitimam pronuntiamus.

Attamen jubemus ut serio moneas conjugem catholicum de gravissimo patrato scelere, salutares ei pœnitentias imponas, atque, si agatur de matrimonio coram ministro non catholico attentato, ab excommunicatione incursa absolutionem impertiaris; simulque ei declares ob sanationis gratiam, a se acceptatam, matrimonium factum esse validum, legitimum et indissolubile jure divino, et prolem susceptam vel forte suscipiendam legitimam habendam esse. Eidem gravibus verbis in mentem revoces obligationem, qua semper tenetur, procurandi pro viribus conversionem conjugis ad catholicam fidem, et prolis utriusque sexus tam natæ quam nascituræ in catholica religione educationem.

Cum autem de matrimonii validitate in foro externo constare debeat, nomen cum consueta indicatione tam mulieris quam viri in regestis parochialibus (indicato etiam numero in capite posito) describas; simulque attestationem acceptationis sanationis atque absolutionis et declarationum conjugi catholico ut supra factarum Curiæ Nostræ, finito negotio, statim remittas, necnon hoc exemplar una cum

executionis rescripti attestationis transumpto sedulo custodiendum eidem tradas.

.....
.....

Datum ..... die ..... mensis .....19..

Sanatio in Radice
Num. .....

DIOECESIS . . .
Attestatio de Executione Rescripti.

Die....mensis.....19... ego infrascriptus, ex commissione R. P. D. Ordinarii . . . . , rescriptum quo sanatum in radice est matrimonium attentatum inter ..... catholic .... et..... acatholic.....in executionem mandavi, conjugi catholico sanationem accipienti pœnitentiis salutaribus impositis necnon absolutione impertita, eidemque factis monitionibus ac declarationibus omnibus præscriptis. Orat.....tum exemplar rescripti authenticum tum hujus attestationis transumptum tradidi.

.....
Rector.....

In the above formula the Ordinary *per se* grants the dispensation. He may however delegate someone else, the pastor of the parties, for example, not merely to execute the rescript, but actually to concede the *sanatio*. In this case the formula might read:

REVDO DOMINO:

Vigore Facultatis Apostolicae Nobis die ..... per rescriptum Sacrae Congregationis Sancti Officii ad triennium concessae, tibi, Reverende Domine, potestatem concedimus matrimonium inter ....et.....attentatum sanandi in radice, sublato impedimento ....., servatis de jure servandis, scilicet ut serio moneas, etc. (as in the form above).

The formula attestationis might read:

Die.....mensis.....19..
ego infrascriptus, vi facultatis a R. P. D. Ordinario .....
mihi subdelegatae, matrimonium attentatum inter .....et.....
sanavi in radice, sublato impedimento .....servatis omnibus de jure servandis.

.....

Another indult which the Holy Office readiy grants, but which is of little practical value, is as follows:

SSmus D. N. ..... benigne concedere dignatus est facultatem sanandi in radice matrimonia mixta rite (i. e. coram Ecclesia seu coram parocho vel Ordinario loci vel sacerdote ab alterutro delegato, et duobus saltem testibus) sed invalide contracta ob unum vel plura impedimenta super quibus dispensandi facultatem a Sancta Sede obtinuerit, quando scilicet consensus de praesenti in utroque conjuge perseverat, etc.

The conditions and formalities are identical with those of the other indult.

SOLVING THE PROBLEM OF PROHIBITION.

A Canadian prelate who has followed the discussion on the subject of Prohibition published during the last few months in the ECCLESIASTICAL REVIEW, writes to us as follows:

I have read with deep interest the various articles published lately in your most esteemed REVIEW, on Temperance and Prohibition. In my humble opinon and as a conclusion, these articles simply recall to the Catholic mind the traditional doctrine of the Church on the cardinal virtue of temperance, and leave in their integrity her wisest directions with regard to the trade of intoxicating liquors; which doctrine and directions were so clearly enacted in our Council of Quebec, and years before in your third Plenary Council of Baltimore. Practically all the Bishops have, now and again, written or said the same.

It also seems to me that absolute and general Prohibition, while appearing rather illusory to many, would cease to impose itself as an urgent necessity, if all its partisans and apostles—they freely assert that they are the majority of the citizens in good standing almost everywhere in America—should enlist, with perfect sincerity, in some total abstinence society, one of those commended by the Council of Baltimore and blessed by the Sovereign Pontiff. Such example, given by all the advocates of Prohibition, practising heroically the virtue of temperance, would give an exceptional strength to their argument; and the liquor trade, deprived of nearly all its honest customers, would cease to be socially respectable, and rapidly decline and disappear. Prohibition, to be a real and lasting success, must be advocated by total abstainers. It is not the sale of drink that makes the evil; it is the taking of it.

I hope the discussion on the subject will be continued in your columns. CANADENSIS.

HIGH MASS CORAM SANCTISSIMO.

Qu. If a High Mass is celebrated *coram Sanctissimo,* should the celebrant sit during the singing of the Gloria and Credo if the Blessed Sacrament is not veiled? When should the veil be placed before the Blessed Sacrament?

Resp. The veil should be placed in front of the Blessed Sacrament before the sermon commences, and left there until the end of the sermon. The celebrant may sit during the Gloria and Credo, but should not put on his biretta. Wapelhorst's instruction is: "Sessio in scamno fieri potest, sed capite aperto".

IS THE POLICEMAN OBLIGED TO MAKE RESTITUTION?

Qu. John, a police officer, is attracted by the crash occasioned by the collision of two automobiles. He does not go at once to the scene; when he does, he finds that one auto has pulled up on one side of the road, showing signs of collision. A man is seated at the driving wheel, and the engine is still running. He seems to be in a kind of stupor or is dazed, or perhaps intoxicated. John tries to get some indication of his condition by trying to discover the odor of "drink", but does not detect any. James, another officer, now appears on the scene and asks John if he is going to "book" the driver. John answers, "No". James thereupon declares his intention of taking the man to the police station, asserting that he "smelt drink". This determined John to make the arrest, which he did. He did not, however, formally file the charge, namely, operating a car while under the influence of drink, and, indeed, paid little attention to the case until it came for trial. Then, since the charge had been made in his name, he felt obliged to stand behind it. He was informed that in order to be liable for an automobile accident a driver must have been operating the car before and during the accident. Now John could not testify as to these items, although he could testify that the man was at the wheel after the accident. Yet, on the witness stand, since he had been set down as the charging officer, he testified that the man was driving the car before, during, and after the collision. The driver admitted that, before the accident, he had been drinking in a town three miles away, and other witnesses, while not testifying directly to having seen the collision,

considered John was justified in making the arrest. The defendant was fined a hundred dollars. John says that, if he had foreseen the verdict, he would have dropped the charge. He would like to know now what his obligation is. Is he obliged to go before the court and acknowledge that he testified falsely? Is he obliged to reimburse the driver?

Resp. There are two points which are not clearly distinguished in the statement of the case. If the man was fined a hundred dollars for operating a car while under the influence of drink, the verdict was just, since he confessed, and John was testifying, not on his own observation, but on that of James, whom he evidently believed. In this case there is no obligation of restitution. But if, as is more probable, the fine was imposed on account of the collision, since the driver, apparently, did not confess his responsibility, and the responsibility was determined by John's testimony, which was false, we do not see how John can escape the obligation of restitution. Besides, he was delinquent in that he "did not go at once to the scene", unless he was detained elsewhere by his duty. The consideration of the inconvenience he would now suffer by setting matters right does not release him from an obligation which is one of strict justice.

IS THIS FERIAL PRAYER APPROPRIATE?

Qu. The Oratio for Lauds of the ferial office of Feria V^{a} infra Hebd. III Quadragesimae is as follows: "Magnificet Te, Domine, sanctorum tuorum Cosmae et Damiani beata solemnitas, qua et illis," etc. I would like to know why this prayer occurs just there. In the first place, it alludes to the solemn celebration in honor of SS. Cosmas and Damian, which is not in keeping with a ferial office. Secondly, it seems to be out of place because it is the only Oratio in the Lenten season that does not refer to fasting and penance. Thirdly, there is a special office of three nocturns for SS. Cosmas and Damian, a semiduplex, on 23 September. Why, then, this special prayer during Lent, apparently at random? Should this not be corrected by the proper authority? It could be done in the next issue of the Breviary.

Resp. The missal itself contains a reference which should have suggested to our correspondent the answer to his diffi-

culty. After the title Feria Quinta we read "Statio ad SS. Cosmam et Damianum". The stations *at* the various churches of Rome, or, rather, since they included a procession, *to* the various churches, are of very ancient institution. St. Gregory the Great designated the churches and the dates as they now are in the Missal. The office, at which the laity as well as the clergy assisted, would naturally contain a reference to the saint or saints at whose church the office was recited. Moreover, the Gospel for the Thursday of the third week of Lent, taken from the fourth chapter of the Gospel of St. Luke, makes it quite appropriate that the prayer of the Mass make allusion to SS. Cosmas and Damian, patrons of the art of healing: "Omnes qui habebant infirmos variis languoribus ducebant illos ad Eum".

PRAYER "FOR THE KING" IN A REPUBLIC.

Qu. In the special prayers of the Vespers and Lauds for the ferial offices in Lent there are a number of versicles and responses, "For the Pope", "For the Bishop", "For the King". In this and other republics, would it be proper to pray "Domine salvum fac *presidentem*", instead of "Domine, salvum fac *regem*"? Would it be a sin, or at least an offence against the rubrics?

Resp. There is nothing in law or in custom to prevent one from praying for the president of a republic. Perhaps the less one approves or has confidence in the chief executive, the more one is justified in praying that, especially in times of great international confusion, he may be assisted in his deliberations and inspired in his decisions by Him in whose name all kings reign and rulers govern. The public prayers of the Church are a different matter. In them no change should be made without proper authority. We think that some bishops in the United States have set an excellent example by ordering that in the Solemn High Mass on Sunday, after the Communio, the choir should sing "Domine salvam fac *rempublicam nostram*. Et exaudi nos in die qua invocaverimus Te." In the private recitation of the office this formula is used, to our knowledge, by many priests, and is, we think, to be preferred to the other alternative, namely, the omission of the versicle and response.

THE NUPTIAL BLESSING.

To the Editor, THE ECCLESIASTICAL REVIEW.

In the March number of the REVIEW, page 343, you answered a question with regard to the nuptial blessing, and I fully agree with your answer so far as places are concerned in which the Roman Ritual is used. But I do not think that you fully answer the question as regards other places. Here, in the Diocese of G. (Great Britain), the Derby Ritual is obligatory. In that Ritual, after the prayer "Respice", we have the following rubric: "His expletis, si benedicendae sint nuptiae, parochus missam *pro sponso et sponsa,* ut in Missali Romano, celebret, servatis omnibus quae ibi praescribuntur. . . ." After the "Benedicamus Domino" or "Ite missa est", we are directed to say "Deus Abraham", etc. Thus, all the prayers are to be recited as they are in the Missal. Then we have the following note appended: "Quod si locorum et temporum circumstantiae, ut apud nos non raro contingit, non admittant ut missa celebretur pro benedictione nuptiarum, orationes tamen et benedictiones supra positas in primis nuptiis omittendas non esse." About a year ago the bishop inquired: May the nuptial blessing be given outside the Mass (1) tempore ordinario, (2) during the forbidden time? And the answer was given: "Affimative ad primam partem, negative ad secundam". This answer evidently does not refer to the "Confirma", etc. and the "Respice", but to the usual nuptial blessing of the Mass. SACERDOS.

SUBSTRUCTURE FOR VALID CONSECRATION OF ALTAR.

Qu. The church at X, a brick structure with stone foundation, was recently consecrated. Several weeks after the consecration, the pastor noticed in the "Consecranda" that the foundation of the altar and its substructure to the *mensa* must be of natural stone. He had the foundation of stone, but the substructure up to the *mensa* was brick. He now wishes to know whether the consecration was valid or not. Icard (*Prael. Juris Can.,* II, 451) has: "Desinente saeculo IV°, Sanctus Gregorius Nyssenus dicebat in oratione de sancto Christi baptismo, 'Altare hoc sanctum, cui assistimus, lapis est naturae communis nihil differens ab aliis crustis lapideis ex quibus parietes nostri extruuntur et pavimenta exornantur. Sed, quo-

niam Dei cultu consecratum atque dedicatum est ac benedictionem accepit, Mensa Sancta, Altare Immaculatum est'," etc. Does "crustis lapideis" mean "baked stone" or "fragments of stone"? Does it make any difference in the consecration whether the relics are placed under the *mensa,* or in the *mensa,* as in this case? I would very much appreciate an answer to these questions. I frankly admit I have seen no authoritative statement except that of the *Pontificale,* which merely says "ex lapidibus". If I am not mistaken, I have seen brick substructures under the *mensa* in several altars which are supposed to be consecrated.

Resp. We are not surprised at our correspondent's doubts in the matter of the requirements for the valid consecration of an altar. In a *dubium* addressed to the S. Congregation of Rites in 1875 we find the statement that, while canonists concede that the substructure may be entirely of brick, the liturgists seem to have no definite opinion. However, the answer to the *dubium* in question cleared up one matter: it was declared (Decree n. 3364, ad II) that, in order that an altar be validly consecrated, the support should be of stone, or at least the sides or the *columellae* of the substructure should be of stone. A more recent decree (n. 3698) declares that it is not enough to have the nucleus of the substructure of stone, surrounded with brick and faced with imitation marble. We do not feel confident to decide whether the "crusta lapidea" of which St. Gregory speaks are baked stone or fragments of stone. The phrase is used in both senses by Pliny. In any case, the local conditions in Asia Minor in the days of St. Gregory may have made the use of bricks or fragments of stone a matter of necessity. As the relics were placed in the *mensa* in the church at X, the *mensa* is consecrated as an altar-stone and the altar may be used as "altare non-fixum".[1]

DOUBTFUL BAPTISM AND THE FREEDOM TO REMARRY.

Qu. A Catholic married a member of the Christian Church before a squire, prior to 1908. They separated after some time; the non-Catholic party secured a legal divorce and is now married again. I know from a sermon recently delivered in their church that the sect does not baptize validly, because they teach and preach that original

[1] See ECCL. REVIEW, Vol. XXXI, pp. 48 ff.; Vol. XXXVI, pp. 512 ff.

sin is only a myth. Has the Catholic party a case that might bid fair for freedom to marry? Of course, I will take the matter to the bishop, but would like to have your opinion.

Resp. Our opinion is that the case may, of course, be opened in the bishop's court. There, however, the "impedimentum ligaminis" is, so to speak, on the defensive. You may not merely presume the invalidity of the baptism of the non-Catholic party; you must prove it, and the citation of the sermon recently delivered is not even a presumption, much less a proof. We cannot estimate the probability of evidence being forthcoming to prove the baptism invalid, and therefore cannot express an opinion concerning the chances in favor of "freedom to marry".

HOW MANY CASES MAY A BISHOP RESERVE?

Qu. How many reserved cases is a bishop allowed to order for his diocese? Some say that he may not reserve more than twelve cases, aside from those reserved to the Pope.

Resp. The general principle in this matter is laid down by the Council of Trent when it reminds those who have the power of reservation that that power was given them "in aedificationem, non in destructionem". The Roman Congregations have more than once urged that bishops reserve only a few cases, and have not hesitated to recall to mind in individual instances the Tridentine admonition. In one instance the S. Congregation of the Council (Decree of 29 January, 1661) ordered the bishop to remove from his list of reserved cases all but ten, or at most twelve, which he himself should judge to be most important. Perhaps an allusion to this decree may account for the opinion mentioned by our subscriber that the bishop is limited to ten or twelve cases. There is no such restriction.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

CHRISTOLOGICAL THEORIES. 15. HARVARD CHRISTOLOGIES, III.

DR. LAKE'S ESCHATOLOGY (CONTINUED).

In our presentation of the Christ-theories that Catholic students of Harvard must be expected to face, we have thus far treated the pseudo-mysticism of Dr. Hocking,[1] and the Resurrection-vagaries of Dr. Lake.[2] We have also made a start in the investigation into this Anglican clergyman's eschatology —i. e. the theory that our Lord died a dupe to His expectation of the end of the world. The world was to end in a great catastrophe; and, in this cataclysmic *tour de force,* the Kingdom of God would be established. Nothing of the sort took place. The failure of Calvary was the failure of a fanatic.

This blasphemous theory we have partially revealed by tearing off the veil of Modernism from Dr. Lake's *Stewardship of Faith.*[3] By still further examination of the unveiled, Harvard *Jesus-bild,* we shall see more clearly its hideous and repulsive mien.

1. Lake's Method. Dr. Lake's method is of the much vaunted historical stripe—what the German Christologists designate as the *religionsgeschichtliche Methode,* the method of establishing Christianity by the data which the history of religions provides. It is antithetical to the *religionspsychologische Methode,* the method of establishing Christianity by the findings of psychology.

Very few German Christologists, who belong to the psychological school of to-day, are so out-and-out Ritschlian as to omit all historical investigation. One of these few is Wobbermin,[4] of the University of Breslau. He is what is termed

[1] Cf. "Dr. Hocking's Mysticism", ECCL. REVIEW, April, 1916, pp. 482 ff.

[2] Cf. "A Harvard Christology", ECCL. REVIEW, March, 1916, pp. 348 ff.

[3] G. P. Putnam's Sons: New York. 1915.

[4] *Die religionspsychologische Methode in Religionswissenschaft und Theologie.* I. Systematische Theologie nach religionspyschologische Methode. Hinrich: Leipzig. 1913.

a Neo-Ritschlian, an eclectic in the realm of various psychologies as applied to the study of Christology. He is not satisfied to stop short at the Kantian categoric imperative of practical reason, and to say with Weinel that we accept the Christ simply because of the consciousness of an imperative *ought.* That would be Simon-pure Ritschlianism.[5] Wobbermin harks back to the Sentimentalism of Schleiermacher, and then harks forward to the Pragmatism of James. He loses the scent of all definite Christology. The result is a hopeless muddle of Ritschlian Christ-values (eschatological and other), Schleiermacher's emotional intuitions, and James's Modernistic subjectivism—all combining in the eternal Logos-values of Johannine theology.

Refusing to accept any such intellectualism or emotionalism, Dr. Lake sets out to find the historical foundation of the Christ-values. From the beginning of his research (?), he has his eschatological framework made ready. For the "catastrophic view of the universe . . . was the source of a whole literature" produced after the close of the canon of the Old Testament and about the time of the rise of Christianity.[6] He fails to note that this apocalyptic literature was never received as sacred by the Church. It was all an illusion. Dr. Lake thinks such twaddle may have been evolved by the conscience of Jesus into His eschatology. For he asks:

"Can we be quite sure that illusions are not often the source of progress?"[7] Of what sort of progress? The progress from illusion to still greater illusion! That is precisely the progress that Dr. Lake sees in the conscience of Jesus. For "the eschatological expectation was justified"! How justified? By the cataclysmic end of the world, that is blasphemously supposed to have been awaited on the part of our Lord? No, that is not the justification of illusion. "The eschatological expectation was justified, not by its accuracy, but by its influence on the minds of those who held it."[8] And so the value of the Christ to us consists in this, that He was deluded about the catastrophic end of the world during His lifetime,

[5] Cf. ECCL. REVIEW, March, 1915, p. 367.
[6] *Stewardship of Faith,* p. 11.
[7] Ibid., p. 15.
[8] Op. cit., p. 17.

and this delusion was the main influence upon His mind! What a travesty upon real Christ-values!

2. Origin of Christianity. The eschatological delusion to which He was subject, caused the quarrel between Jesus and the rulers of the synagogue. That quarrel, between the synagogue and a deluded dupe, is said to be the origin of Christianity:

> From that moment Jesus was outside the synagogue. He was now beginning his own organization, and we may really say that this is the moment when the Church began to exist.[9]

The rulers of the synagogue would not admit the deluded vagaries of apocalyptic Judaism. And these deluded vagaries were the content of the message of our Saviour at this time of His ministry:

> The preaching of Jesus at this period, with regard to the Coming of the Kingdom, was homogeneous with the type of Jewish teaching in the last chapter [10]

i. e. with apocalyptic Judaism.

As proof of this striking statement, Dr. Lake cites two sayings of Jesus. The first is: "There are those who stand here, who shall not taste death until they see the Kingdom of God come in power".[11] The meaning is clear. Among those present, some actually saw the Coming of the Kingdom in power—that is, the establishment of the Church by the mighty graces of the Resurrection, the Ascension, the Pentacostal favors, the apostolic miracles. There is nothing whatsoever of eschatological delusion in this first saying of Jesus. What of the second?

The second saying falls equally flat, if looked upon as a proof of the eschatological theory of Lake. From the earliest days, the Fathers have grappled with the text: "This generation shall not pass away, until all these things are fulfilled".[12] The reference is to the destruction of Jerusalem, A. D. 70, which happened within the generation of our Lord. It is only by a prejudiced prepossession that one takes these words to

[9] Op. cit., p. 26.
[10] Op. cit., p. 27.
[11] Mt. 16:28; Mk. 8:39; Lk. 9:27.
[12] Mt. 24:34; Lk. 21:32.

refer to an expected end of the world within our Saviour's lifetime.

3. Death or Parousia? Now comes the crucial question of eschatology. "Did Jesus Himself expect to be put to death?" "Thorough-going eschatologist" though he be, Lake does not dare baldly to say that which he has covertly told us in the preceding pages. He is like the present graduates of Union Theological Seminary, who ask admission to the Presbyterian ministry. They do not *explicitly* deny anything; but merely refuse to affirm the miracles of the New Testament—the Virgin birth of Jesus, the resuscitation of Lazarus, the physical Resurrection of our Lord, etc. As a result of their *prudent* reticence, the latest accretions to Presbyterian rationalism were enthusiastically admitted to the ministry by the New York Presbytery. The vote stood 64 to 3 in their favor![13] Were these budding Modernists to come out in the open with their rationalistic denial of everything supernatural, the vote might be less overwhelmingly favorable. So, too, Dr. Lake must be covert in his blasphemous degradation of the Christ. He refuses to allow in Jesus that knowledge of the future which would be preternatural; and yet the wily eschatologist will not *overbearingly* affirm the delusion which he has all along been implicitly attributing to our Lord:

> It is clear that the disciples believed—after the event—that he had foreseen this result, and interpreted his sayings in this manner. But it must always remain doubtful whether Jesus went up to Jerusalem with the expectation of death or of the coming of the kingdom. That he expected rejection by the rulers of Jerusalem is clear; but did that imply death? Again, that he expected ultimate triumph after this rejection is also clear; but was this triumph to be the parousia—the coming of the Son of Man revealed as the Messiah—or a resurrection from the dead? In the light of history Christian tradition decided for death and resurrection, rather than rejection and parousia, which is postponed to a future date. But did Jesus speak in this way himself? If he were convinced that he was going up to Jerusalem to die and rise again, why were the disciples thrown into such consternation by his death, what is the meaning of the cry of despair on the cross, and why did the disciples explain their downcast appearance by saying that they had hoped that he would

[13] Cf. New York daily papers for 11 April, 1916.

redeem Israel? All these questions are easy to ask and difficult or impossible to answer; but they are realy inherent in the gospels and are not raised by any love of destructive criticism.[14]

Such is the *constructive* work of Dr. Lake. It is little more than a rehash of the "consistent eschatology" of Schweitzer! Is such eschatology "not raised by any love of destructive criticism"? Could criticism be more destructive? Openly to fling mud and virulently to spew billingsgate against the divinity of our Lord would be far less destructive of faith in that fundamental dogma than is Dr. Lake's suave, seemingly regretful, denial of all that the divinity of Jesus necessarily implies. We shall examine the above paragraph in detail.

4. Witness of the Disciples. "It is clear that the disciples believed" that Jesus had foreseen His impending death, "and interpreted his sayings in this manner". What then? Nothing, save that this belief of the disciples was merely the evolution of the Christian conscience! Dr. Lake admits that the early Church, from Apostolic days, held fast to faith in the physical Resurrection of Jesus.[15] "In the light of history, Christian tradition decided for death and resurrection." In that process of evolution, the doctor thinks, lay the strength of Christianity. It preserved its hold upon men by constantly adapting itself to new conditions, by rapidly changing its teachings according to the manifold influences it had to meet. "The spiritual life remained the same, though the forms in which it was clothed were altering with extraordinary rapidity." Christianity has ever been at the cross-roads. As Dr. Jones says, "Christianity at the Cross Roads is Dr. Lake's cry as it was that of George Tyrrell".[16] The reason of this unison cry is not far to seek. Both Tyrrell and Lake have only echoed in refined English the fanatic shriek of Schweitzer.

Against this theory of an ever changing Christianity stands the Catholic Church as firm as in the days of St. Paul. We are fighting to-day, as the Church fought in Apostolic times, "in defence of the faith that has *once for all* been entrusted to the keeping of the saints".[17] This faith is not a changing

[14] *Stewardship*, p. 47.
[15] Cf. ECCL. REVIEW, March, 1916, pp. 350 ff.
[16] *Expositor*, Jan., 1916, p. 18.
[17] Jude 3.

creed; it is a sacred trust—a *deposit.* It was of this *fixed deposit* that St. Paul wrote his earnest exhortation to Timothy: "By the help of the Holy Spirit who is within us, guard thou the glorious *deposit* that has been entrusted to thee".[18] Knowing that his hour was nigh, and that he should no more be able himself to keep that precious trust from such ravages as the recent Modernistic inroad upon it of a so-called dynamic Christianity, yet St. Paul had no fear that the fixed and firm Christian revelation would be altered; for its fixedness is God's own work, and what God has decreed to be indefectibly kept and infallibly interpreted until time shall be no more, that will no earthly power bring to an end by any manner of false stewardship thereof. "I feel no sense of shame, for I know in whom I have put my faith, and I am convinced that he is able to keep my deposit until that day"—i. e. the day of the Parousia.[19] Yes, it is Paul's *deposit*—the deposit of faith entrusted to him to hand down to Timothy and to others. And his last testament to us, in regard to this *fixed deposit* of faith, are those words of the enthusiast to Timothy:

> As for me, my life blood is already being poured out. The time of my weighing anchor is at hand. I have run the grand race; I have finished the course; *I have kept the faith!* As for the rest, the crown of justice awaits me, which on That Day the Lord, the just Judge, will give to me—and not only to me, but to all who have loved his Coming.[20]

This historical evidence Dr. Lake arbitrarily waives. He throws out Paul and John; and of the Synoptics, he suspects whatsoever elements are favorable to traditional faith in regard to the death and Resurrection of Jesus.

5. **Witness of Jesus.** After throwing out the witness of the disciples of Christ, Lake says: "Did Jesus speak in this way himself?" "So far as can be seen from the synoptic narrative, when Jesus was speaking in public he said nothing of himself".[21]

"Did Jesus speak in this way of himself?" Did He say that He would die, and then rise from the dead? He did, and in language that cannot be gainsaid.

[18] II Tim. 1:14.
[19] II Tim. 1:12.
[20] II Tim. 4:7, 8.
[21] *Stewardship,* p. 47

a. *According to John.* The very mode of His death was predicted by Jesus. It was in the first year of His public life that he told Nikodemus: "Just as Moses raised up the serpent in the desert, so must the Son of Man be raised up, that every one who believeth in Him may have eternal life." [22] This brazen serpent, that Moses had raised up to the gaze of his smitten people, was an historical fact.[23] It was kept as a relic, and much revered; for by looking at this symbol of the Christ the folk of the Exodus had been freed from death-bringing venom.[24] During the disgraceful reign of Achaz (B. C. 734-714) the people fell away into idolatry; their reverence for the brazen serpent degenerated; they worshipped it as it were a pagan god. Thereafter the faithful Ezechias (B. C. 714), in his efforts to crush the idolatry that his father had forced upon the people, shattered the venerable relic. So the raising of this brazen serpent by Moses, and its curative power over *bodily* ills were historical facts of moment among the Jews. Hence it is to these historical facts that Jesus appeals in symbolism of his future raising upon the cross, and the curative power of the Crucified in regard to *spiritual* ills.

For the phrase "to be raised up" has a technical meaning, and, in the Johannine tradition, clearly refers to the crucifixion. After absolving the woman taken in adultery, during His third year of ministry, Jesus again made this reference. "When ye shall have *raised up* the Son of Man, then will ye know that I AM; and that of myself I do nothing, but whatsoever the Father taught Me, that I say." [25] Speaking Aramaic, our Lord probably said *tízq^{e}phun* from *z^{e}qáph,* "to raise up", "to crucify"; hence the noun *zeqîpha, the cross.* In these two passages of John (3:14 and 8:28), the Old Syriac text uses the verb *rām,* which, in Aphel, has the specific meaning *to raise up,* in the sense of *to crucify.* It is cognate to the Hebrew *rûm,* which in Hiph. has the meaning *to cast off,*[26] or *to sacrifice.*[27] This latter meaning of *sacrifice* is seen in the frequently used noun *terûmah.*

[22] Jo. 3:14-15.
[23] Nu. 21:8, 9.
[24] Wis. 16:6.
[25] Jo. 8:28.
[26] Ez. 21:31; Is. 57:14; Lev. 2:9; 5:8 and 19; 6:8.
[27] Ez. 45:13; 48:8 and 20; Nu. 15:20, etc.

Our textual exegesis of the Aramaic phrase "to raise up", in the specific sense of "to crucify", is carried out by the evangelist himself. On Monday preceding the crucifixion, Jesus once again referred to His impending death: "And if I be *raised up* from the earth, I shall draw all men to Me." [28] John straightway adds the interpretation: "He said this to indicate by what manner of death He was going to die." [29]

The multitude, too, understood the phrase in the Johannine sense: "We have learned from the law that the Christ abideth forever. And how is it thou sayest that it behooveth the Son of Man to be *raised up*?" [30] It seemed to them to contradict the law, if the Christ were crucified.

What has Dr. Lake to say of this argument? Nothing! He follows the rationalistic suit of the day. It does not include the Gospel of John. "The writer does not give the facts as they happened, but reïnterpreted, rewritten, and reconsidered in the light of one or two generations of thought and experience." [31] "The fourth Gospel is valuable for the history of Christian thought rather than for the faith and the life of Jesus." [32]

We do not assign any less of historical value to John than to the Synoptists. But merely to meet Dr. Lake on his own ground, we have recourse to the Synoptics against his assumption that Jesus did not predict His death and resurrection.

b. *According to the Synoptists.* The Synoptic predictions are contained in the parallel passages on next page:

[28] Jo. 12:32.
[29] Jo. 12:43.
[30] Jo. 12:34.
[31] *Stewardship*, p. 23.
[32] Ibid., p. 30.

Mt. 16.	Mk. 8.	Lk. 9.
21. From that time Jesus began to show to His disciples, that He must go to Jerusalem, and suffer many things from the ancients and scribes and chief priests, and be put to death, and the third day rise again.	31. And He began to teach them that the Son of Man must suffer many things, and be rejected by the ancients and by the high priests, and the scribes, and be killed; and after three days rise again.	22. "The Son of Man must suffer many things, and be rejected by the ancients and chief priests and scribes, and be killed, and the third day rise again."

Mt. 17.	Mk. 9.
12. "But I say to you that Elias is already come; and they knew Him not, but have done unto him whatsoever they had a mind. So also the Son of Man shall suffer from them." 13. Then the disciples understood that He had spoken to them of John the Baptist.	11. And they asked Him and said: "Why do the scribes say that Elias must come first?" 12. He said to them: "After Elias will have come, he will set all things right. Aud how is it written in regard to the Son of Man? That He must suffer many things and be set at naught. 13. Yea, I say to you, that Elias hath already come, and they have done unto him whatsoever they had a mind,—as it is written of him.

Mt. 17.	Mk. 9.	Lk. 9.
22. Jesus said to them: "The Son of Man is going to be betrayed into the hands of men; 23. and they will kill Him; and on the third day He will rise." And they were very much saddened.	30. And he told them that the Son of Man will be betrayed into the hands of men; and they will kill Him; and He, after having been killed, will rise again on the third day. 31. And they did not understand the saying; and feared to question Him.	44. He said to His disciples: "Give ye ear to these words. For the Son of Man is going to be betrayed into the hands of men." 45. But they did not understand the saying; and it was hid away from them, so that they failed to grasp it; and they feared to question Him about this saying.

Mt. 20.	Mk. 10.	Lk. 18.
18. "Lo, now we go up to Jerusalem; and the Son of Man shall be betrayed to the chief priests and the scribes; and they shall condemn Him to death; 19. and they shall deliver Him to the Gentiles to be mocked, and scourged, and crucified; and the third day He shall rise again."	33. "Lo, now we go up to Jerusalem; and the Son of Man shall be betrayed to the chief priests and the scribes; and they shall condemn Him to death, and deliver Him to the Gentiles. 34. And they shall mock Him, and spit upon Him, and scourge Him, and kill Him; and the third day He shall rise again."	31. "Lo, now we go up to Jerusalem; and all things shall be fulfilled that have been written by the Prophets about the Son of Man. 32. For He shall be delivered to the Gentiles; and shall be mocked, and scourged, and spat upon. 33. And, after they shall have scourged Him, they shall kill Him. And the third day He shall rise again." 34. And they did not understand any of these things; and the saying was hid away from them; and they did not grasp what was said.

To these parallel passages, we add the prediction of Wednesday of Holy Week: "Ye know that after two days will be the Pasch; and the Son of Man will be delivered up to be crucified" (Mt. 26:2).

In the face of such overwhelming historical evidence Dr. Lake says: "Did Jesus speak in this way himself?" Did He foretell His death and resurrection? "If he were convinced that he was going up to Jerusalem to die and rise again, why were the disciples thrown into such consternation by his death?" Simply because, as Mark and Luke tell us, they never fully understood that the dreadful catastrophe would be.[33] "And why did the disciples explain their downcast appearance by saying that they had hoped that he would redeem Israel?" Because, as Luke says, they "failed to grasp" the prediction; its meaning "was hid away from them". These questions are not at all "difficult or impossible to answer". They were answered by St. Luke long before Dr. Lake ever asked them.[34]

How does Dr. Lake answer these questions? He throws out as non-historical all the passages we have quoted. We must not set any store by the witness of John. John is too clear a witness of the Divinity of our Lord; therefore he is not historical. Nor must we admit the historicity of anything that Jesus said to His *disciples alone*:

> It is necessary to distinguish clearly between what Jesus said openly of himself, and what he thought and allowed a small circle of his disciples to know, but not to publish.[35]

Why must we make this distinction? Jesus did not tell His disciples to teach all nations merely whatsoever He had preached *in public!* He said clearly: "Teach them to observe all things *whatsoever I have taught you*".[36] Why, then, must we distinguish between whatsoever Jesus taught His disciples, and whatsoever He preached in public? Merely because Dr. Lake says so. And why does Dr. Lake say so? Merely because the witness of the sayings of Jesus to His *disciples alone* is so overwhelmingly against the absurd theory of Dr. Lake. But he has overlooked one text.

[33] Mk. 9:31; Lk. 9:45.
[34] Lk. 9:45; 18:34.
[35] *Stewardship*, p. 47.
[36] Mt. 28:20.

Yes, at least once, while speaking *in public,* Jesus foretold His oncoming death at the hands of the Jews. He told them the story of the husbandman who planted a vineyard, and sent his servants to gather the fruit thereof. The servants were either killed or maltreated. Then the husbandman sent his own son; and he was killed. This parable Jesus interpreted of His Father, the Eternal Husbandman; Himself, the only Son; and the Jews, the murderers![37] The chief priests understood the interpretation to apply to their plan to put Jesus to death.[38] Hence it is absolutely false to say, with Dr. Lake: "So far as can be seen from the synoptic narrative, when Jesus was speaking in public he said nothing of himself".

All these passages are worthless to Dr. Lake. He does not even hint at their existence. They were not in Q! They need not be heeded! He merely tells us the process of the critic. This scientific reconstructor of Christianity begins by casting off the infallible Church; and fixes his faith in an infallible Bible. Then his prejudice against the supernatural leads him to throw over the infallible Bible. And finally, the impossibility of prophecy, miracles, and whatsoever else is above the order of nature, shows to the critic that even Jesus Himself cannot be admitted to have been infallible. Jesus was merely a child of His times, a dupe to Apocalyptic Judaism. And the higher critic of the New Testament has nothing to fall back upon except a belief in God and in the infallibility of himself. This is what the learned doctor says in polite language:

> For the striving of the Spirit in personal religion they have tried to substitute an infallible Church, an infallible Bible, an infallible, historic Jesus. But *all these have failed us,* and we are driven back to a living religion of communion with God, *without the intervention of any other guide claiming to be an infallible* substitute for personal effort.[39]

WALTER DRUM, S.J.

Woodstock College, Maryland.

[37] Mt. 21:42; Mk. 12:10-11; Lk. 20:17-18.
[38] Mt. 21:45; Mk. 12:12; Lk. 20:19.
[39] *Stewardship,* p. 52.

Criticisms and Notes.

THE MYSTERY OF THE HOLY TRINITY IN OLDEST JUDAISM. By Frank McGloin, LL. D., K. S. G. John Joseph McVey, Philadelphia. 1916. Pp. 250.

It is with the mystery of the Blessed Trinity as with all the other fundamental truths of supernatural religion. Prior to the revelation of these mysteries, human reason would not have suspected their existence. After their revelation, human reason, aided by faith, while believing them to be objective facts, is nevertheless unable to demonstrate either their existence or their nature. And yet, having once accepted them by faith upon the authority of the revealer, the mind easily discovers certain congruences with facts and conditions of the natural order, harmonies which, while they do not of themselves establish the mystery, do none the less show its *a priori* verisimilitude and its *a posteriori* adaptation to the sum total of the mind's possessions. Thus, for instance, the familiar image of the Divine Trinity patent in man's nature, is anticipated by the foreshadowings of the Trinity throughout the whole material universe; in the triple hierarchy of the kingdoms of life—plant, animal and man; each of which in turn manifests a more or less evident triplicity of structure and function. The triplicity of the states and the dimensions of matter finds a similarity in the triplicity of the phenomena of color and sound. And so on. Though it is easy to become subjective and to project fanciful analogies of the natural with the supernatural, nevertheless the resemblances are so many and at least some of them so striking that they cannot be regarded as casual. The *a priori* presumption that the Triune Deity would exhibit in the material creation some vestiges of His Inmost Self is rather confirmed by the analogies of the natural order. An intimate study of man, his history and his traditions, would no doubt discover similar illustrations.

As regards the teachings of Revelation, it is of course in the New Testament alone, together with the Apostolic traditions, that we find the fullest explicit revelation of the Trinity—"Unigenitus Dei Filius qui est in sinu Patris ipse nobis enarravit." This, however, does not exclude some revelation of the mystery from the very beginning, a revelation which at first may well have been explicit. And so we find St. Gregory the Great expressing it as his conviction that the early Patriarchs possessed an explicit belief in the mystery: "Sancti Patres quos per S. Scripturam ante Legem fuisse cognovimus, unum quidem omnipotentem Deum sanctum videlicet Trinitatem esse noverunt;" though, as the holy pontiff observes, they may

not have proclaimed it to the people, probably through fear of its being misinterpreted by a growing polytheism. The revelation of the Trinity may well have been primitive, therefore, and though it grew dim and may have become practically lost among the masses, even as did the doctrine of creation with the pagans, nevertheless it remained distinct and more or less precise amongst the holy and the learned of Israel. This is substantially the thesis which Dr. McGloin establishes in the volume before us.

The author has selected from the Old Testament a large number of passages, in each of which he discerns the attestation of the precise substantial doctrine of the Trinity, i. e. unity of nature and trinity of personality within the essence of God. The texts collated from the Sacred Books are examined critically and searched thoroughly. The traditions of the synagogue are likewise summoned as testimony, the Talmuds and the writings of the early and medieval rabbins being shown to confirm the Biblical teaching as to the prevalence of the ancient Hebrew belief in the mystery of the Trinity. As the author himself indeed anticipates, not every interpretation of the Scriptural texts brought forward, nor every inference therefrom, will be accepted by all his readers. Nor will all the confirmatory arguments from the rabbinical writings be universally recognized as conclusive. But, mindful of the Aristotelian admonition, "tanta certitudo in unaquaque re quaerenda est quantam materia patitur", no one will look for absolute certainty on so difficult and obscure a subject. Nor must it be forgotten that it is the accumulative value of the argument that is here to be considered. Even though this or that text should not contain the precise doctrine claimed for it, it is the aggregate of testimony that counts. Not indeed that a congeries of probabilities can ever beget complete certitude; but that the convergence of many lights upon one field of vision may dispel the darkness and the shadows, even though it may not result in the perfect light shed by the sun at his zenith.

It is precisely in this cumulative wealth of source and argument that the unique value of the book will be found to consist. One will look in vain, especially in the English language, for any work that does not only as much but nearly as much as this. Every treatise on the Blessed Trinity contains of course a chapter on the same theme; but there is none other that treats the subject either so extensively or so intensively. Moreover, besides being a valuable contribution both to the history of dogma and to positive theology, the work is not without its distinctive merits in the line of apologetics. The doctrine of the Trinity is fundamental to Christianity. Christianity is not a system of truths nor a practical religion that came into the world unconnected with an historic past, "sine linea sine

genealogia". The Law was the true pedagogue to the Gospel. The synagogue was the vestibule to the Church. The fulness of the Christian light was heralded in by the twilight of Judaism, not to mention the dimmer gleamings of Gentilism. It is natural therefore to suppose that an essential truth like that of the Trinity would have been foreseen by the younger children of God, even as He showed to them in type and prophecy the nature and work of His Incarnate Son. Indeed the revelation of the Incarnation (and Redemption) is, as Dr. McGloin points out, a portion of the revelation of the Divine Trinity.

Fortunately, both the expository and the apologetical force of the work has been strengthened by the expressional form and didactic method by which it is conveyed. The text is a model of clear statement and exposition—the reflection of a judicial mind; while the continuous numeration of the paragraphs is helpful toward the summation of the arguments. Perhaps a synthetic view in the conclusion and an alphabetical index would have still further enhanced the usefulness of the volume.

In view of a future edition is might be well to note that it is hardly accurate to speak of *Elohim* as included in one of its variations, *Elohenu*. The latter term is not a variation, but the plural, with the possessive suffix.

LUTHER. By Hartmann Grisar, S. J., Professor at the University of Innsbruck. Authorized translation from the German by E. M. Lamond. Edited by Luigi Cappadelta. Vol. V. B. Herder, St. Louis and London. 1916. Pp. x—606.

The present installment (Volume V) of Father Grisar's monumental work falls in no wise below, either as regards historical information or literary interest, the high-water mark which we have noticed as characteristic of the four preceding volumes. With the moral effects of the Reformation described in the opening chapter the average educated reader may be presumed to be more or less acquainted. One penetrates more deeply into the soul of Luther as one sees it at the zenith of his success, a prey to dark forebodings arising from the dissensions, social and religious, which sprang up everywhere around him. The second chapter in which this portraiture is drawn leads on to a still profounder study of Luther's inner life, a study which lays bare his conscience, the battle-ground of strangely terrible temptations and conflicts with agencies which he himself never wearies of describing as Satanic; until demon and devil became his favorite epithets. Other sides of Luther's personality which are probably less known to many readers are those set

forth in the closing chapters. Here we have a masterly critique of Luther's literary work—his popular writings, catechisms, his German translations of the Bible, and his hymns. In the final chapter an estimate is given of his ecclesiastical, social, and political ideas. And the chapter immediately preceding the two just mentioned will prove no less instructive or interesting, revealing as it does the attitude of Luther to the "reformation from within" inaugurated by the convocation of the Council of Trent.

In the midst of the embarrassing wealth of fact and historical criticism one finds it extremely difficult to decide upon which point to direct most attention. Although but a fifth part of the work thus far translated, it exhibits a distinct and in a sense entire, if not a complete, portrait of the arch-Reformer. In it stands out in almost the color and movement of life Luther, the man—his soul, its profoundest feelings, workings, strugglings; his passions, fierce, turbulent, cyclonic; his will, indomitable, brooking no check of authority that would withhold him from his ambitions; his imagination afire with what he himself declared to be the flames of the Inferno; his mind, intuitive, nimble, keen, varied in its acquirements, yet withal uncontrolled by logical consistency, itself the ever alert purveyor of reasons when his will desired such, though equally ready to follow the "stat pro ratione voluntas". But let it not be thought that only the faults, shortcomings, vices of Luther stand out in the present portrait. Whatever of good there was in the composition or the mold of the man is depicted. Luther's was a colossal, even though a monstrous, figure, and Father Grisar has no desire to lessen the stature. On the contrary, wherever there is occasion to paint in relief and proper perspective an attractive feature of his subject the artist never fails to do it justice. At the same time there is no effect of disproportion portrayed for which the warrant is not produced. Generally, the evidence is drawn from the authentic writings of Luther himself, supplemented by those of his contemporaries, for the most part Protestant, or by other later non-Catholic writers. Confronted everywhere with abundant and unimpeachable testimony, no unprejudiced reader can complain that the author does not hold the scales with an even hand.

In verification of this statement reference might be made not so much to the chapters on the psychological, the religious and emotional, phenomena of Luther's character—these are extremely delicate topics; but to the part which treats of his literary labors. For instance, the section of the chapter which is devoted to the German Bible comprises some fifty closely packed pages, each one stamped with the evidence of painstaking research. Luther's translation is discussed from the standpoint of language, accuracy, scholar-

ship, theology. The "minutes" of the meetings of the committees on the work of translation (over which meetings Luther presided) are drawn upon largely, and the question of Luther's indebtedness to antecedent German versions is carefully discussed. Concerning the Bible prior to Luther, it may be interesting to note that, while everybody knows something about the number of the earlier Bibles —the fable of the "Chained Bible" and the myth of Luther being the first to draw the Holy Book from its hiding-place "under the bench" having by this time lost its *allure*—it is not so widely known that, according to the investigation recently published by Franz Falk, "no less than 146 different Latin editions of the Bible were printed between the discovery of the art of printing and the year of Luther's excommunication, i. e. from 1450 to 1520". Besides these, there were "17 German, 11 Italian, 10 French, 2 Bohemian, 1 Belgian, 1 Limousine, and 1 Russian, making in all, with 6 Hebrew editions also known, 199 editions of the complete Bible. Of the German editions 14 are of the dialect of Upper Germany." Over and above these complete Bibles there were countless editions of the excerpts known as Postils, or Plenaries (the Epistles and Gospels of the Sundays), and the Psalter. In the presence of all these copies of Holy Writ it is as gross ignorance to talk seriously of Luther having brought out the Scriptures from under the bench as it is to lug in the "Chained Bible". Probably most people would off-hand pronounce it absurd to question whether Luther availed himself of preëxisting versions in making his own German translation. Notice, however, the tempered tone of Fr. Grisar dealing with this question: "Owing to the matter not having yet been sufficiently investigated," he says, "we cannot determine accurately what influence the earlier translations had on the German Bible published by Luther. Luther himself never says a word of having used them. It would, however, be just as bad to say, on the one hand, that Luther made no use whatever of the older version and had not even a copy of it to refer to in the Wartburg during his work on the New Testament, as on the other hand, as some have done, to assert that Luther stole the best part of his work from earlier German translators. When he wrote from the Wartburg, that now he knew what it was to translate, and why, hitherto, no translator had dared to put his name to his work, he proves that he was aware that all previous German translators were anonymous, a fact which presupposes some acquaintance with them. Older translations cannot have been inaccessible to him at the Wartburg . . . when he had returned home he could easily have found copies in his old monastery or at the University. Portions of the Bible, namely, the Plenaries, were doubtless within his reach from the first, and since he finished his

translation of the New Testament in so short a time as three months, though all the while engaged on a number of other works, it is only natural to suppose that he lightened his labors by the use of other versions within his reach, as any other scholar would have done, though undoubtedly he used his own judgment in his selection" (p. 545). It may be of comparatively little significance whether Luther made use of preëxisting versions or not. The foregoing passage is cited here simply as a typical illustration of restraint in passing judgment on a question whereon critics have differed. It is one out of countless cases of the author's sense of justice.

Of special interest and timeliness is Father Grisar's study of Luther's attitude toward society and education. The day has probably gone by or is at least passing away when students of sociology place much weight upon Luther's bellowings over the dense ignorance and corruptions of the clergy and the monks. Although, as Father Grisar remarks, some of his tirades were not "without a grain of truth", nor "wholly unjustified" (p. 563), nevertheless that they were grossly exaggerated is coming more and more to be recognized by those who have studied the Middle Ages dispassionately. So, too, the positive contributions to social betterment for which Luther has been given exclusive credit are no less overdrawn by his partisans. On the other hand, so unbiased an authority as the Heidelberg theologian Troeltsch observes: "The foundations of the modern world in the State, in society, in economics, learning, and art were established in a great measure independently of Protestantism [and therefore of Luther], partly as an outgrowth of the later Middle Ages, partly as the result of the Renaissance, particularly of the Renaissance as assimilated by Protestantism, partly, as in the case of the Catholic countries, Spain, Austria, Italy, and especially France—after the rise of Protestantism and concurrently with it. . . . With the principle of nationalism Luther's system of an established Church had no connexion"; nor "can there be any question of Protestantism having paved the way for the modern idea of freedom—of science, of thought, or of the press, nor of its having inspired the scholarship which it controlled, with new aims, or led it to break new ground" (p. 560). Other opinions from recognized Protestant sources are cited, the trend of which goes to prove that Luther's principles and theories were inimical to social betterment. Notwithstanding this, however, Father Grisar finds not a little to commend in the Reformer's social teaching. Particularly is this the case with Luther's instructions on family life, on parental and filial duties, his opposition to communistic tendencies, and so on. Nevertheless Luther's two fundamental ideas, the utter *separation* of the spiritual or supernatural from the natural order, and the denial to

the Church of any binding power of legislation, struck at the very foundation of the social order. This statement is developed and solidly reasoned out in the chapter before us, as are a number of other of Luther's social and political views which show how far he was from being the guardian and promoter of the interests of society or "the father of political or civil freedom".

HISTORY OF DOGMAS. By J. Tixeront. Translated from the fifth French edition by H. L. B. Vol. III. B. Herder, St. Louis. 1916. Pp. 558.

Students of theology are under a debt of gratitude to the learned author and the capable translator of this *History of Dogmas,* the third volume of which has now made its appearance. One thing it is to know definitely the truths of faith, another it is to know how those truths came to receive the precise form of human expression in which they have come down to us. It was only through the mental toil of centuries, through the friction, the strife and struggle of many minds, the combats often between conservatism and radicalism, between tradition and ever innovating forms of successive modernisms, that the contents of faith came to receive their precise conceptual interpretation and at length their linguistic definition. It was by the

> Scalpri salubris ictibus
> Et tunsione plurima
> Fabri polita malleo

that the stones were made ready for the edifice of religious truth. That they were eventually conjoined *aptis nexibus* and *locantur in fastigio* was a stage in the building process undertaken in a later age. It is with the cutting, dressing, chiselling, polishing that the present volume is concerned. The Trinitarian dogmas had, at least in substance, been defined as early as 381. The Christological controversies are in the forefront during the succeeding age. Nestorianism, Euthychianism, Monothelitism—it suffices merely to mention these three names in order to suggest the storm centres out of whose murky atmosphere the clear air of Catholic truth emerges. But, as M. Tixeront observes, the true doctrine of the Incarnation was not the only sphere wherein doctrinal progress was made during the period between the fifth and the eighth century, the time covered by the present volume. Almost all the branches of the doctrinal system came out into fuller relief—the magisterial and legislative power of the Church solemnly affirmed by the General Councils; the Roman primacy set in full relief and brought into practice; the sacramental

belief made clear; the Eucharist both as Sacrament and Sacrifice more definitely formulated; Extreme Unction, Marriage, Purgatory, the Veneration of the Saints; these and other doctrines and practices are seen to emerge more explicitly into the Church's consciousness. All this and more, together with the historical testimony upon which it rests, is made manifest in the volume before us. But while the student learns how and in what sense there has been doctrinal development, he is no less deeply impressed with the immutable permanence of the substantial truth. He sees through it all the verification of the famous lines of St. Vincent of Lerins: "The Church, the sedulous and cautious guardian of the doctrines entrusted to her never changes aught in them; she neither subtracts nor adds; she does not sever things necessary nor appose what is superfluous; loses not her own nor usurps what is another's, but with all care seeks this alone that by faithfully and prudently handling the olden truths she may chisel and polish whatsoever in them is as yet unshapen and inchoate; whatsoever in them is already expressed and enucleate she may consolidate and confirm; whatsoever in them is already confirmed and defined, she may preserve and safeguard." Herein is the motif and the burden of this *History of Dogmas*.

THE SONGS OF THE SON OF ISAI. A Metrical Arrangement of the Psalms of David. By Helen Hughes Hielscher.—Boston: Sherman, French and Company. 1916. Pp. 273.

Nearly fifteen years ago Archbishop Bagshawe made an English version in metre of the Psalter, which was printed in Paris (B. Herder: St. Louis, Mo.). The author intended his metrical rendering to serve a purely devotional purpose and as an aid to priests in familiarizing themselves with the vernacular sense of the prayers daily recited by them in the Latin Breviary. In making his translation of the original text the Bishop followed Cardinal Bellarmin's interpretation and in some cases St. Alphonsus Liguori's. Miss Eleanor C. Donnelly and other gifted Catholic poets have from time to time issued translations of different psalms and canticles which deserve a permanent place in our devotional literature. On the whole, however, we are lacking in that special branch of vernacular reading which constitutes a popular treasury of devotional expression with professed Christians outside the Church. This may be due to the fact that the Hebrew form of prayer has been traditionally incorporated in the canonical offices of the Church, and Catholics who use it have long been accustomed to regard it as the only authorized form of devotion, both in Latin and in English, which reverence bids us not to interfere with. Besides, there have

been accessible to those who might actually prefer metrical versions in their reading of the psalms, the rich repertories in use among Protestants whose renderings from the Hebrew hardly differ from that of our Catholic Vulgate or Douay version, unless it be in the numbering and division of the psalms.

Of such translations there are a great number, beginning with "the Gude and Godlie Ballates" of the Scotch brothers Wedderburne in the fifteenth century; next, Sternhold's popular version approved by the Westminster Assembly, and later on perfected by sundry additions. Subsequently the version of Rous, provost of Eton, found its way into the service of the English, Scotch, and Irish national churches. Finally the example of the Scotch poets, George Buchanan, Arthur Johnston, Adamson, and Hogaeus, and their friends, who had made excellent Latin translations in Virgilian and Horatian metres, provoked similar attempts in English, so that the same psalms were turned into different kinds of metre, and the poetry-loving reader had his choice, by which he could adapt his devotional moods to the various forms of song that might appeal to him. Luke Milbourne, who dedicated his collection to the Duke of Gloucester, published in 1698, is a good example of this variety. Of more recent date are the attempts to illustrate the life of David in poetic form from the royal prophet's own accredited compositions. Such is Benthall's "Songs of the Hebrew Poet".

Whilst there is no lack of musical renderings in English of the inspirations from the pen of the Hebrew Psalmist, we yet gladly welcome a new version like the present by Helen Hughes Hielscher, for, as Bishop King wrote to Sandys,

> None can condemn the wish or labor spent
> Good matter in good words to represent.

This new translation has the merit of being pleasing to the rhythmical sense, and in its melodious flow it preserves the spirit of devotion. This is of course the chief thing to be desired in all versified prayer. As far as the dogmatic sense is to be expressed in the psalms, the version succeeds. We know not whether it is a printer's oversight to say: "Thy hand didst glory round him fling" (page 8), and whether it is a mere poetical oddity to render the lines "Domine quid multiplicati sunt qui tribulant me" by "Why are they multiplied, O Lord, who worketh wrong to me?" since "worketh" might readily be applied here in a sense which would not be true. But in any case these details do not lessen the actual value of the translation or the service which the book is designed to do in the hands of the thoughtful and devout reader. For the rest, it would be manifestly unfair to apply to a work like the present the

standards of higher criticism, all the more as the obviously prophetic character of many of the psalms gives to their language a partly allusive character in which the words are not intended to express facts so much as to foreshadow them. Moreover, the very obscurity of the meaning is at times calculated to elicit that form of meditation which allows the heart to give concrete reality to the divine message, so that it may be applied to the varying needs of the soul.

There is an introduction to the volume, on the Authorship of the Psalms, which gives an excellent perspective regarding their composition and purpose, both devotional and liturgical.

Literary Chat.

The eminent Jesuit astronomer, Fr. I. G. Hagen, director of the Roman Observatory, has compiled a *Catologo Astrografico* (Tipografia Vaticana, 1915) in which the observations of recent date at his institute are registered. Father Hagen, who labored for several years in the Maryland province as professor of astronomy, is a German. At present he is collaborating with Professor Turner of the Oxford Observatory (England), and the above work is the result of their joint labor. Their views of the claims of science place them above the petty animosities of which we have daily instances among other *literati*—Catholic and non-Catholic. Fr. Hagen has also published *La Rotation de la Terre; Colori stellari osservati a Roma da B. Sestini, S.J.; Die Veraenderlichen Sterne,* etc. Although beyond the age of three score years and ten, the veteran scientist is still an active leader in his field.

The Catholic Foreign Mission Seminary is to open a Preparatory School under the title of the "Venard Apostolic School" at Clark's Green in Pennsylvania, where the authorities have secured a tract of land. The students, who have been attending St. Thomas College in Scranton since 1913, will be transferred to the new home in September. The institution is under the patronage of Blessed Theophane Venard, the young French martyr.

Orbis Catholicus, a year-book of the Catholic World, contains lists of the Popes, members of the Pontifical household and the Sacred Congregations, with short explanations of their activities, a directory of the hierarchical sees and prelates of the Catholic Church, and a series of historical sketches of dioceses comprised under the letter "A". Further sketches of the same character are to follow in succeeding volumes within the next seven or eight years. The year-book will prove a desirable repertory for clerics and laics.

Father Richard Garrold, S.J., one of the chaplains for the British Forces, has written a fine story with the odd title *The Onion Peelers.* It purports to give the career of a young lad who grows into manhood under a series of adverse circumstances, chief among which are the thriftlessness and brutal egotism of a half-educated father, and the weakness of an affectionate mother who has sacrificed her religion to marry a man without religion, although she somehow managed to have her boy baptized in the Catholic Church. The baptismal grace prevails apparently, and all that is good in the youth develops when accidentally he comes under the spell of a sensible Catholic girl and her family, who take an interest in him. His natural talents are turned to good account by his better instincts, and he becomes eventually an eminent bar-

rister. The story is full of excellent humor alternating with deep pathos. The title is intended to indicate the moral: we profit by hard experience, i. e. "life is an onion—we weep as we peel it".

The coming session of the Catholic Summer School of America at Lake Champlain marks the silver jubilee of the institution. We would direct attention to the paper on "The Intellectual Life at Cliff Haven and the Clergy" in this issue of THE ECCLESIASTICAL REVIEW. The Rev. F. P. Siegfried is one of the earliest active members of the School and the present Chairman of its Board of Studies. He therefore speaks of the work of the Summer School with knowledge and authority. This year's program of lectures which he outlines is at once a vindication and the best interpretation of what the Cliff Haven assembly represents. For a quarter of a century it has been active in eliciting the interest of the public in behalf of this intellectual exchange where Catholics meet in easy social converse educators, scholars, litterateurs, and those of their own fellow Catholics, who speak with the authority of knowledge and experience on the problems of science and philosophy, of art and letters, poetry and the drama, and on questions of the day—in a word, on all such matters as appeal to the average cultured mind of the present age. Professor Siegfried makes a special appeal to priests to take part in this far-reaching and fruitful activity. The Summer School has not yet quite passed through the financial struggles essential to its establishment, at a time when, while it had no support, it was nevertheless obliged to do the most valuable pioneer work of laying foundations that would make later successes possible.

The Prayer Book for Boy Scouts, by the Rev. Thomas McGrath, is a wee volume that will fit into the smallest pocket of a small boy's jacket. It is bound strongly, as it should be, in leather and is purchaseable at a relatively small price. Outwardly it suits its title, and inwardly it contains, besides the prayers and devotions which a boy can and should use, pithy little nuggets of advice adapted to his character and state. The Catholic boy scout should have the booklet and his captain should see that he gets it. (P. J. Kenedy, New York.)

There are many books of instruction on *The Mass, the Eucharistic Service of the Catholic Church*, but the latest bearing this title deserves a high place on the list. It is a brochure comprising 136 closely printed pages wherein the author, Fr. George Moorman, has summed up both the theology and the practical aspects of the Holy Sacrifice in a way that leaves nothing to be desired, either as regards solidity of doctrine, clarity of exposition, or adaptation to the needs alike of the faithful and of inquiring Protestants. (Our Sunday Visitor Press, Huntingdon, Indiana.)

The same publishers have issued the thirteenth (revised) edition of the brochure *The Defamers of the Church*. The character and career of some infamously famous defamers are sketched. Enough is said to point the obvious moral.

Fr. F. Laun has done a good thing, good for both priest and people, for Catholic no less than Protestant, by summing up and expounding *The Chief Points of Difference between the Catholic and the Protestant Creeds*. The book is a storehouse of doctrine and historical fact serviceable for instruction and if need be even controversy. (New York: Joseph Wagner.)

To instruct children for the Sacraments is for many priests one of the most difficult, notwithstanding the fact that it is one of the most important and likewise consoling, duties of him who has to feed the lambs as well as the sheep of the Master's flock. Books helpful toward the discharge of this

grave office are not wanting. A small volume recently added to the list bears the title *Behold Thy King Cometh,* by the Rev. J. R. Taylor. It is made up of instructions relating to First Confession and First Communion. They are based on the well-known books by Fathers Urban and Schäffler and are plain and practical—suited to the needs and capacity of little ones. (New York: Joseph Wagner.)

The slender little brochure (of hardly a dozen pages) entitled *What Every Christian Father Can and Should Do,* might with advantage be widely circulated amongst the men to whom it is addressed. It tells the head of the Christian home his principal duties clearly, forcibly, yet withal temperately. It is written by a Father of the Society of St. Basil and published by W. E. Blake & Son, Toronto, Canada.

Father Francis S. Betten, S.J., of Cleveland, has inaugurated a practical method of vindicating the historic distinction and scholastic merits of the German race. He proposes to serve the cause of his native land by the publication of *Oak-Leaves—Gleanings from German History.* The articles thus far published show a mind disposed to confine itself wholly to the statement of accredited facts, without indulging either in undue glorification or in those hostile insinuations against national enemies which have become the fashion of European patriotism since the beginning of the present war. The brochures are issued without any definite date, but are meant to be continuous. The enterprise is under the patronage of the St. Boniface Historical Society. (B. Herder: St. Louis, Mo.)

The Rev. Francis Bimanski, S.J., of St. Ignatius College, Chicago, who attends as regular chaplain the Cook County Hospital of that city, has prepared a series of leaflets for the use of doctors and nurses. The leaflets contain questions (given phonetically) such as the physician or nurse would be apt to ask patients in order to aid them. By this means the sick are enabled to declare first their nationality (Polish, Bohemian, Slovac, Croatian, Serbian, Dalmatian, Bosnian, Montenegrin, Slovenian, Krainer, Russian, Ruthenian, Bulgarian, Lithuanian, Lettish, Magyar), then what are the prominent symptoms of their troubles; finally they receive some soothing or assuring expressions that they will be relieved and taken care of. The publication and pertinent information on the subject may be obtained from the author.

Books Received.

THEOLOGICAL AND DEVOTIONAL.

THE MYSTERY OF THE HOLY TRINITY IN OLDEST JUDAISM. By Frank McGloin, LL.D., Knight of St. Gregory, author of *Norodom—King of Cambodia, The Light of Faith, The Conquest of Europe,* etc. John Joseph McVey, Philadelphia. 1916. Pp. xiii-232. Price, $1.00 *net.*

AT THE FEET OF THE KING OF MARTYRS. By a Nun of Tyburn Convent. With a Preface by Dom Bede Camm, O.S.B. Benziger Bros., New York. 1916. Pp. 155. Price, $0.35 *net.*

THE PRAYER BOOK FOR BOY SCOUTS. By the Rev. Thomas S. McGrath. Published with ecclesiastical authority. P. J. Kenedy & Sons, New York. 1916. Pp. 142. Price: leather binding, $0.35; flexible binding, $0.15.

WHAT EVERY CHRISTIAN FATHER CAN AND SHOULD DO. By a Father of the Society of St. Basil. W. E. Blake & Son, Toronto, Canada. Pp. 11. Price, $3.00 a hundred; $0.40 a dozen.

BEHOLD: THY KING COMETH TO THEE! Plain and Practical Instructions and Readings for the Preparation of First Communicants. With an Appendix: Preparation for First Confession. By the Rev. J. R. Taylor. Joseph F. Wagner, New York. 1915. Pp. 116. Price, $0.60 *net.*

TRACTATIONES TRES. I. De Censuris in Genere. II. De Censuris in Specie. III. In Constitutionem Apost. Sedis juxta Recentiora Decreta et Juris Dispositiones. P. Nicolaus Farrugia, Ord. S. Aug. Typis Joannis Muscat, Melitae. 1916. Pp. 212. Scellini, 2 *s.*

MARIE ET LES ÉPROUVÉS DE LA GUERRE. Par R. Portehault, du Diocèse d'Orléans. Deuxième édition. P. Lethielleux, Paris. 1916. Pp. 332. Prix, 2 *fr.* 50; 2 *fr.* 75 *franco.*

LA VIE HEROÏQUE. Conférences données en l'Église de Sainte-Madeleine, à Paris. Par A. D. Sertillanges. Deuxième Série. XXVIII. *La Femme Française* (21 Février, 1915). XXIX. *Épouses et Mères* (28 Février, 1915). XXX. *Nos Jeunes Filles* (7 Mars, 1915). Bloud & Gay, Paris. 1915. Ces opuscules sont vendus au profit de la Goutte de Lait, Rue de Tocqueville, 87. Prix, 0 *fr.* 30 par volume.

L'HUMBLE VIERGE MARIE. Élévations sur les Mystères de Sa Vie. Par P. Louis Perroy. P. Lethielleux, Paris. 1916. Pp. 332. Prix, 3 *fr.* 75.

HISTORICAL.

LUTHER. By Hartmann Grisar, S.J., Professor at Innsbruck University. Translation by E. M. Lamond. Edited by Luigi Kappadelta. Vol. V. Kegan Paul, Trench, Truebner & Co., London; B. Herder, St. Louis. Pp. 606. Price, $3.25.

LA GUERRE ACTUEILE DEVANT LA CONSCIENCE CATHOLIQUE. Par le Comte Begouen. Troisième mille. Bloud & Gay, Paris. 1915. Pp. 94.

PAUL MARY PAKENHAM, PASSIONIST. By the Rev. Joseph Smith, C.P. Sands & Co., London; B. Herder, St. Louis. Pp. 124. Price, $0.50.

JOURNAL D'UNE INFIRMIÈRE D'ARRAS. Août-Septembre-Octobre, 1914. Par Mme. Emmanuel Colombel, née Tailliandier. Préface de Mgr. Lobbedey, Évêque d'Arras, Boulogne et Saint-Omer. Bloud & Gay, Paris. 1916. Pp. 165.

ORBIS CATHOLICUS. A Year Book of the Catholic World. First Issue, 1916. Edited by Canon Glancey. The Currier Press, Leamington Spa. Pp. 685. Price, $1.50.

MISCELLANEOUS.

THE ONION PEELERS. Being the Early History of Sir Albert Jenkins, Knt., One of His Majesty's Judges of King's Bench. By R. P. Garrold, author of *The Black Brotherhood*, etc. "Life is an onion; we weep as we peel it." B. Herder, St. Louis; Sands & Co., London. Pp. 370. Price, $1.60.

ONLY ANNE. A Novel. By Isabel C. Clarke. Benziger Bros., New York. 1916. Price, $1.35 *net.*

MY LADY OF THE MOOR. By John Oxenham. With frontispiece. Longmans, Green & Co., New York and London. 1916. Pp. 312. Price, $1.35 *net.*

THIRD READER. By a Sister of St. Joseph, author of *The Ideal Sound Exemplifier, The Ideal Catholic Primer*, etc. (*The Ideal Catholic Readers.*) The Macmillan Co., New York. 1916. Pp. 247. Price, $0.40.

GARCIA MORENO. A Tragedy in Three Acts. Adapted from the German by Fr. Bernard, O.M.Cap. (For boys and male characters.) B. Herder, St. Louis. Pp. 27. Price, $0.25.

INDEX TO VOLUME LIV.

PAGE

Advertising Schemes that discredit Religion 21
Agnosticism: Prognosis by Cardinal Newman 662
Alcohol as a Poison 217, 473
All Souls' Day: Three Masses 78, 80
Altar to be consecrated: Proper Foundation 725
Wine: Is it endangered by Prohibition? 327, 463
Recipe for making 594
America, South: Rules for Greek-Ruthenian Immigrants 704
Anglican Establishment: Its Divisions 552
Antioch: Conflict there among the Apostles 558
Apostolate of Happy Death 479
Apostates, Reconciliation of, Bishop's Faculty 576
Apostolic Life: Its Ideal 411
Automobile, Damages by: Restitution 598
Baldus, S. A.: on Mexican Prophecy of 1860 96
Baptism Doubtful and Freedom to remarry 726
of Protestant Minor without Parents' Consent 341
Requisite Intention 342
Baptisms or Deaths: Counting Population by 320
Barbadico, Blessed Gregory, and Clerical Training 133
Barbarism supplanted by Civilization through the Church 519
Beads, Faculty to bless, with single Sign of Cross 606
Bell or Chimes for the Altar 589
Benefit Clubs in Medieval England 1, 176
Betrothal: Obligations arising therefrom 105, 344
Bible: Working Library of a Priest 607
Birth Rate and Catholic Census in Diocese of Pittsburgh 321
Bishop: Faculty for Reconciling Heretics 576
How Many Cases may he reserve? 727
Blessed Trinity and the Missionary Idea 414
Blessing Beads with Single Sign of Cross 606
Blessings in the Ritual show Wide Variety of Purpose 400
Boëthius and Cassiodorus and Scholasticism 148
Bollinger Baby Case discussed 68, 315
Bonney. The Rev. Edwin— on Extempore Preaching 59
British Constitution: Advantages and Disadvantages 668
Brossart, Bishop of Covington: Coat of Arms 208
Byrne. The Rev. James C.— on Halachoth of St. Paul 47, 166, 448, 558
Candles: A Tale of "Pure Wax" 584
Canon Law Text Books 476
Carroll, Bishop, on Bollinger Baby Case 315
Catechist on Who is Member of Catholic Church? 474
Catherine de Medici: Her International Influence 641
Catholic Books on Philosophy 338
Hospital Association 385, 709
Population and Catholic Directory 320
Catholicity: Ideal Surroundings for its Development 303
in Modern Rumania 272
or Catholicism? 103
Catholics do not know the Church's Needs 461
Centenary of the Congregation of the O. M. I. 72
Chautauqua Organizations and Protestant Services 212
Chimes or Bells for the Altar 589
Christian Civilization in the Sixth Century 139
Christianity the Great Abolisher of Slavery 537
Christological Theories discussed 106, 221, 348, 482, 729

PAGE
Church Building in the Fifteenth Century 191
Civilization, Christian, in Sixth Century 139
took place of Barbarism by Aid of Church 519
Clandestinity: Case of Marriage first before Civil Magistrate 576
Cleary. The Rev. M. M.— on Prohibition 97
Clergy and the Intellectual Life at Cliff Haven 675
Retreats: A Plea 528
Cliff Haven and the Clergy 675
Clovis, King of the Franks, Great Figure in History 142
Coat of Arms: Bishop Brossart of Covington 208
Bishop Glass of Salt Lake 207
Bishop Shaw of San Antonio 206
Collection: One Big Collection annually 459
Collections during Week in Lent for Poor Missions 218, 324
Communicatio in Sacris 212
Communion administered to Sisters First 594
Daily, at Clergy Retreats 534
distributed before Mass 102
without Fasting: Invalids who may receive 214
Concelebration 478
Confessions of Nuns heard by Visiting Priests 101, 339
Confessional, the Place to oppose Family Limitation 684
Confraternity of Divine Infant of Prague 102
of Our Lady of Happy Death 479
Congregation, New, for Direction of Seminaries 129, 193
Consecration of Altar: Proper Substructure 725
Consent required for Marriage 151
Conscience, Perplexed, a Good Example 215
Contraceptives and Family Limitation 684
Convent, Confession of Nuns to Visiting Priest 101
Conversion in England: Some Hindrances 551
Country Parishes: Catholicity there 303
Craft Gilds in Medieval England 180
Crowley. Father Edward F.— on Church's Influence in Middle Ages. 139, 513
Crozier Indulgence: Faculty to impart 590
Crusades: Many Clerics under Arms 429
Cullen and Newman on University Training for Catholics 662
Death, Happy, Apostolate of— 479
Defectives not always burden to Society 318
De Mazenod, Founder of Congregation O. M. I. 72
"Dies Irae": That Day 332
Disparity of Religion, Impediment 601
Dispensation in Case of Religious Postulant 475
Domicile: Difficulties in a Marriage Case 555
Drum, S.J. The Rev. Walter— Recent Bible Study. 106, 221, 348, 482, 607, 728
Drury. W. T.— on Legal Aspect of Prohibition 327
Duffy. Fr. Gavan— on Romance of Far East 409
Dynamo, Electric: Blessing in the Ritual 401
Early Christianity and Slavery 537
Engagement: Obligation arising from 105, 344
England a thoroughly Protestant Country 551
Catholic Benefit Clubs there in Middle Ages 1, 176
Its Unpreparedness for War as seen by Newman 668
Examen of Conscience recommended in Recent Secular Books 439
"Experto Crede" on Advertising Schemes 21
Extempore Preaching, Its Problem 59
Suggestions by Canon O'Kennedy 697
Fallen Priest, by Vincent 330
Family Limitation and the Confessor 684
Fast Days: Workingmen's Privileges 211
Fasting: Receiving Holy Communion without 214

PAGE
Fear, Grave, in Case of Marriage 152
Feasts, Solemn Celebration: Doubts solved 581
Fifteen Tuesday Exercises in Honor of St. Dominic 313
Foreign Missions: Collection for their Support 459
Formal Constituent Principle discussed 92, 198, 325
Friday, First: When it falls on Good Friday 337
Frisbie. F. V.— on Prohibition Question 463
Fryar. John R.— on English Gilds in Middle Ages 1, 176
Gambler's Unjust Profits: Restitution 477
Germany's Preparedness for War as seen by Newman 668
Gilds in Medieval England 1, 176
Glass, Bishop of Salt Lake: Coat of Arms 207
Gongs on Altar forbidden 589
Good Friday falling on the First Friday of Month 337
Graham. Fr. John E.— on Cardinal Newman and the Present War ... 661
Greek-Ruthenian Immigrants in South America 704
Gregory the Great, Pope and Saint 145
Grendel. Father— on Missionary Ideal in Divine Plan 413
Griffin. Father J. A.— on Pure Wax Candles 584
Guaxupé Diocese in Brazil founded 576
Haileybury Diocese in Canada founded 576
Haiselden, Dr., and the Bollinger Baby Case 68, 315
Halachoth of St. Paul 47, 166, 448, 558
Harvard Christologies 348, 482, 729
Haskamp, Fr. John— on Making Altar Wine 594
Healy. Dr. P. J.— on Early Christianity and Slavery 537
Heretics, Reconciliation of, Bishop's Faculty 576
Hocking. Dr. W. E.— his Ontologism 482
Holidays of Obligation, Attendance at School 603
Work by Catholic Tradesmen 213
Holy Ghost: Order of Saint-Esprit 641
Holy Infant of Prague, Confraternity 102
Holy Roman Empire a Symbol of Confederacy of Nations 518
Holy Saturday Prophecies 481
Holy Thursday Services 605
Holy Week, Last Three Days: Minister 606
Home, Religious Training by Parents 158
Hospital Association, The Catholic 385, 709
Hume, "Prince of Skeptics", against Miracles 294
Impediments, Ecclesiastical: Do they affect Marriage of non-Catholics?.. 335
Incarnation according to Dr. W. E. Hocking 493
India: Romance of Missions there 400
Indulgences of Way of Cross 288
Intellectual Life at Cliff Haven and the Summer School 675
Intention requisite for Reception of Baptism 342
International Influence of Church in Middle Ages 513
Invalids who may receive Holy Communion without Fasting 214
Ireland, Archbishop, on Temperance 592
Irish Missionaries in Sixth Century 149
Irremovable Rectorships not abolished 590
Jermain, Dr. Louis, and Catholic Hospital Association 385
Jew as understood by St. Paul 169
Jewish Christologies 106, 221
J. F. S., on "That Day" 332
on Meaning of Kyrie Eleison 99
Johnston, S.T.L. The Rev. Lucian— on Sentimentalists 31
Joyousness is essentially bound up with Religion 33
Judaism in the Middle Ages 221
Justice and Law not to be confounded 89, 202
Justinian the Great, remarkable Pope 146
Kalendar or Clerical Gilds in Medieval England 186

PAGE
Kelly, C.S.B. The Rev. M. V.— on Parents' Training of Children 158
Kerby, Ph.D. The Rev. W. J.— on Young Priest and His Elders 257
Kitchin. Dr. W. P. H.— on Priests as Soldiers 425
on the Pope and Peace 134
Knights of the Order of the Saint-Esprit 641
Kyrie Eleison—What does it mean? 99
Lake, Dr. Kirsopp, a Harvard Christologist 348, 728
Lamp, Sanctuary, and its Supports 481
Lights that are allowed in emergencies 580
La Rose, Pierre de Chaignon: Recent Episcopal Coats of Arms 206
Law and Justice not to be confounded 89, 202
Pharisaism and Mosaism 47, 166, 448, 558
Lawyer's Plea on the Question of Prohibition 326
Legislation in America to-day reflects Sentimentalism 41
Library of a Priest: Biblical Works 607
License, High, and the Prohibition Question 592
Limitation of the Family: Confessor's Duty 684
Liquor Problem and Prohibition 97, 217, 326, 463, 592
Litany B. V. M.: "Queen of Peace" may be added during War 197
Liturgy is for Whole Being of Man 407
MacCarthy. The Rev. Joseph— on Marriage Case 335
MacDonald. Bishop— on Use of Words 92, 325
Malthusianism and Family Limitation in America 694
Manning. Cardinal— on Total Abstinence 592
Marriage before Civil Magistrate, and then before Priest 576
Case of Doubtful Baptism 726
Do Ecclesiastical Impediments affect non-Catholics? 335
Domicile Difficulties solved 577
Force and Fear considered 152
Guarantees must be given before Dispensation 602
Impediment of Disparity of Religion 601
Nuptial Blessing at Mass 343
Sanatio in Radice 477, 716
Witness must be aware of what is going on 479
Mass, High, coram Sanctissimo: Veil at Preaching 722
Holy Communion before 102
Obligation of hearing, and Semi-Public Oratories 339
Prayers after: When they may be omitted 601
Prayers to be recited after 312
Requiem: Name of Religious 476
Server required 346
Wine: Is it endangered by Prohibition 327, 464
Medieval Period began in Sixth Century 139
Meditation recommended in Recent Secular Literature 438
Meehan, J.U.D. Monsignor A. B.— on True Consent in Marriage 151
Member of the Catholic Church: Who is so counted? 474
Mengelle. Victor— on Masses on All Souls' Day 80
Merchant Gilds in Medieval England 180
Messmer. Archbishop— on Catholic Hospital Association 385, 709
Mexican Prophecy of 1860 96
Middle Ages: Church's International Influence 513
in England: Gilds or Benefit Clubs 1, 176
Milwaukee Catholic Hospital Association 385, 709
Minister on Last Three Days of Holy Week 606
Minor, Baptism of Protestant, with Parents' Consent 341
Miracles and Modern Thought 292
Missionary Idea in Divine Plan of Salvation 413
Work not gauged by Numerical Results 409
Mission Sunday: One Big Collection annually 459
Missions, Support of Poor Diocesan 218, 324
Modern Thought in Face of Miracles 292

PAGE
Moldavia's Catholicity 277
Moral Side of Bollinger Baby Case 315
Moulinier, Father, and Catholic Hospital Association 385
Moynihan, S.T.D. Very Rev. H.—on Miracles and Modern Thought 292
Murphy. The Rev. J. T.— on Formal Constituent Principle 198
Music, Church: Do Laws bind in Conscience? 604
Mysticism of Dr. W. E. Hocking 482
Newman, Cardinal, and the Present War 661
New York Citizen, on Prohibition 592
Noll. Dr. J. F.— on One Big Collection a Year 459
Nonconformist or Free Churches in England 553
Nuns' Confessions heard by Visiting Priests 101, 339
Giving Holy Communion to them First 594
Nuptial Blessing and the Roman Ritual 343, 725
O'Connor. R. F.— on Centenary of Oblates of Mary Immaculate 72
Office, Divine: Obligation of Priests in the Army 707
Official Catholic Directory 591
O'Gorman. The Rev. John J.— on St. Columban 95
Oils, Holy: Number of Priests at Consecration 581
O'Kennedy. Canon— on Extempore Preaching 697
Old-Fashioned Spirituality and Some Modern Reversions 435
Operarii, Who are in this Class? 209
Operation, Surgical: May one refuse to undergo it? 317
Oratories, Semi-Public, and Obligation of hearing Mass 339
Order of Saint-Esprit: Knights 641
Oriental Rite Catholics in South America 704
Pace. Dr. Edward A.— on Suggestions in Ritual 399
Pagan Antiquity based on Slavery 537
Paganism exalts State at Expense of Individual 319
Palmers' or Pilgrims' Gilds in Medieval England 184
Papacy used to be the Centre of Confederacy of Nations 517
Parental Responsibility for Religious Training of Children 158
Restraint of Adult Daughters in Matters Spiritual 602
Parents and Operations on their Children 317
Consent for Baptism of Protestant Minor 341
Parish School undertaking too much? 158
Pastor Rusticus, on Poor Missions 218, 324
Peace: Pope Benedict's Efforts 134
Influence of Church in Middle Ages 513
Personality Books and Old-Fashioned Spirituality 435
Peter's Pence Collection every Year 459
Pharisaic Hatred of the Gentiles 562
Works were Works of Human Faith 166
Pharisees, as St. Paul knew them 47, 166, 448, 558
How they became "Whited Sepulcres" 448
Philosophy and Biblical Criticism oppose Miracles 293
Catholic Books 338
Pittsburgh: Catholic Population and Its Birth Rate 321
Plough Monday Festivities in Medieval England 11
Policeman's False Testimony and Restitution 722
Pope Benedict and the War 134
Popes who have been Soldiers 428
Postulant, Religious, Dispensation 475
Prague, Confraternity of Divine Infant 102
Prayer "for King" in a Republic 724
Prayers to be recited after Low Mass 312, 601
Preaching: Different Attitudes of Priests toward 266
Extempore, Its Problem 50
Suggestions by Canon O'Kennedy 697
Priests are a Class apart in our Catholic Life 257
are Young or Old, not according to Age, but Outlook 259

PAGE
Priests as Soldiers ... 425
Associations simply determined ... 258
Diocesan Clergy: Retreats ... 528
Their Natural Interest in Summer School ... 675
Young, and their Elders ... 257
Prohibition as Convert sees it ... 463
as Lawyer sees it ... 327
Canadensis on the Problem ... 721
Controversy ... 97, 217, 326, 463, 592, 721
should promote Spiritual Welfare ... 470
Protestant Reformation and Sentimentalism ... 37
Services: Catholic Singing in Choir ... 212
Pulpit is Greatest Agency of Priest's Power ... 266
"Queen of Peace", added to Litany B. V. M. during War ... 197
Railways: Blessing in the Ritual ... 405
Reason and Religion intimately connected ... 37
Redemption according to Dr. W. E. Hocking ... 492
Reformation despoiled the Gilds ... 18
Religion and Priests compromised by Advertisement Canvassers ... 21
is essentially endowed with Sense of Humor ... 33
Religious and the Handling of Sacred Vessels ... 104
Postulant: Dispensation ... 475
(See Nuns and Religious.)
Republic: Prayer "for King" ... 724
Requiem Mass: Name of Religious in Prayer ... 476
Reserved Cases: How many permitted to Bishop ... 727
Restitution by Policeman for False Testimony ... 722
for Ill-gotten Goods obtained in Good Faith ... 86, 202
for Theft of an Automobile ... 598
Gambler's Unjust Profits ... 477
Resurrection Theory of Dr. Kirsopp Lake of Harvard ... 350
Retreats for the Diocesan Clergy ... 528
Revalidation of a Marriage ... 601
Richelieu as a Leader of Armies ... 433
Ritual: Apologetic Suggestions therein ... 399
Roman Law: Its attitude toward Slaves ... 540
World in West ceased in Sixth Century ... 139
Romance of the Far East ... 409
Royal Order of the Saint-Esprit ... 641
Rumania, Modern: Catholicity there ... 272
Russia the Natural Ruler of Turkey ... 666
Ruthenian, Greek, Immigrants in South America ... 704
Ryan. The Rev. Dr. John A.— on Family Limitation ... 684
Sabbath Law very strict among Jews ... 454
Sacred Heart: An Indulgenced Prayer ... 311
Sacred Vessels: Handling by Religious ... 104
Saint Benedict, Father of Monasticism in West ... 144
Benedict's Medal: Faculty to bless ... 590
Columban, Is he forgotten? ... 95
Cosmas and Damian: Oratio for Lauds ... 723
Dominic: Fifteen Tuesday Exercises ... 313
Paul, Halachoth ... 47, 166, 448, 558
Infirmity, a Quick Temper ... 572
trained in the Halacha ... 168
Peter and Saint Paul's Conflict at Antioch ... 558
Peter and Saint Paul contrasted ... 450, 563
in His Character as Head of Apostles ... 563
Sanatio in Radice ... 477, 716
Sanctuary Lamp: Its Supports ... 481
Lights that are allowed in emergencies ... 580

PAGE
Sandalgi. The Rev. P. J.— on Modern Rumania 272
Scapular replaced by Religious Habit 100
School Attendance on Holidays of Obligation 603
is usurping Functions of the Home 158
Scripture: Working Library of Priest 607
Seminarians serving as Sub-Deacons 209
Seminaries, New Congregation for their Direction 129, 193
Sentimentalism considered as Modern Way of Thinking and Acting 32
Seriousness, too much, is Sign of Lack of Virile Religion 33
Sermons, Written or Extempore 59, 698
Server at Mass 346
Shaw, Bishop, of San Antonio: Coat of Arms 206
Siegfried. Father F. P.— on Intellectual Life at Cliff Haven 675
Silence during the Clergy Retreats 532
Sisters: Administering Holy Communion to them 594
as Nurses and their Training 707
Confessions heard by Visiting Priests 101, 339
Name, in Requiem Mass 476
Sixth Century: Christian Civilization then 139
Epoch of Transition 139, 518
Slave and Free not distinguished by Church 544
Social Unions, or Gilds, in Medieval England 1, 176
Solemnity of Feasts: Doubts solved 581
South America: Book by Dr. Zahm 622
Spalding, S.J. The Rev. H. S.—on Bollinger Baby Case 68
Spiritual Reading at Clergy Retreats 533
Stadelman, C.S.Sp. Father— on Royal Order of the Saint-Esprit 641
Stanislaus, O.F.M. Fr.— on Restitution 202
on Way of Cross 281
Stations of Cross: Permission to Erect 283
Summary of Legislation 281
Stipend for Masses on All Souls' Day 78
Substructure for Valid Consecration of Altar 725
Tabb, John Bannister, the Poet Priest 370
Telegraph: Blessing in the Ritual 405
Temiskaming Vicariate made Haileybury Diocese 576
Temperaments, Division of, in "Personality" Books 443
"That Day," by J. F. S. 332
Thuente, Father, on Clergy Retreats 528
Tinchebray, France, Confraternity of Happy Death 479
Total Abstinence Societies and Prohibition 472
Trade Gilds in Medieval England 177
Truce of God curbed War Spirit 521
Turkey, Invasion of, as foreseen by Newman 663
Unity of the Nations taught by the Church 516
University Studies under New Roman Congregation 193
Training for Catholics as seen by Newman 662
Van Sever. The Rev. Aug.— on Alcohol 217
Veil at Sermon during Mass *coram Sanctissimo* 722
Viator, on Some Country Parishes 303
Walsh. Dr. James J.— on Old-Fashioned Spirituality 435
Wallachia's Catholicity 273
War: Indulgence of Way of Cross attached to Crucifixes 195
in Europe as foreseen by Cardinal Newman 661
Pope Benedict's Rôle 134
Priests as Soldiers 425
Spirit of Long Ago curbed by Church 520
Wax: A Tale of "Pure Wax" Candles 584
Way of the Cross: Summary of Legislation 281
Will, Strengthening of, taught by Books 436
Wilton. R. C.— on Hindrances to Conversion in England 551

PAGE
Wine, Altar: How to make one's own 594
Witness of Marriage, must know what is going on 479
Workingmen: Who are so reckoned? 209
Privileges for Fast Days 211
Ximenès, Cardinal, and the Moors of Oran 433
X. Y. Z. on Catholic Population in the United States 320
Young Priest and His Elders 257
Zahm's Books on South America 622

BOOK REVIEWS.

Agnes of Bohemia. Some New Sources for Life of Bl.— Seton:— 248
Apologetics. Manual of— Koch-Buchanan-Bruehl:— 113
Armagh Hymnal. Leslie-Collins-Flood:— 377
Barrett: Strength of Will 362
Bergson: La Signification de la Guerre 629
Bruehl-Koch-Buchanan: A Manual of Apologetics 113
Burgess: Reconciliation of Government with Liberty 374
Butin: Progressive Lessons in Hebrew 374
Campbell: Pioneer Laymen of North America 369
Canon Romain de la Messe. Vigourel:— 615
Carus: Goethe 244
Catholic Church. Beauty and Truth of— Jones-Ireland:— 617
Catholic Church. Story of— Stebbing:— 498
Christian Feminism. Fletcher:— 501
Christianity—Expansion of—in First Three Centuries. Rivière:— 632
Church of Christ. Finlay:— 116
Clerical Colloquies. O'Neill:— 504
Conférences de Notre-Dame de Paris (1914 and 1915). Janvier:— 241
Cuthbert: Romanticism of St. Francis 500
Death. The Blessed Peace of— Wibbelt:— 366
Delbos: L'Esprit Philosophique de l'Allemagne et la Pensée Française 629
De Smet, S.J. Life of Father— Laveille-Lindsay:— 367
Dieu: Son Existence et sa Nature. Garrigou-Lagrange:— 113
Directory, 1916. Official Catholic— 591
Discourses. The Mechanism of— Moeslein:— 614
Dogmas. History of— Tixeront:— 745
Dogmatic Textbooks. Pohle-Preuss:— 236
Elder: A Study in Socialism 117
England and Catholic Church under Queen Elizabeth. Meyer-McKee:—. 618
Ethiopic Liturgy. Mercer:— 234
Feminism. Christian— Fletcher:— 501
Fillion: New Psalter of the Roman Breviary 616
Finlay: Church of Christ 116
Garrigou-Lagrange: Dieu: Son Existence et sa Nature 113
Germany—Short History of—from Earliest Times to Year 1913. Schirp:— 119
Goethe. Carus:— 244
Grisar: Luther. Vol. V. 741
Hebrew. Progressive Lessons in— Butin:— 374
Heuser-Hagen: Mother Mary Veronica 238
Hielscher: Songs of the Son of Isai 746
Hogan: Sermons Doctrinal and Moral 242
Holy Trinity—Mystery of—in Oldest Judaism. McGloin:— 739
Janvier: Conférences de Notre-Dame de Paris, 1914 and 1915 241
Johnson. Poetical Works of Lionel— 244
Jones-Ireland: Beauty and Truth of the Catholic Church 617
Kennedy: Pan-Angles 506
Koch-Bruehl-Buchanan: Manual of Apologetics 113
Kyriale, seu Ordinarium Missae 379
Lagrange-Garrigou: Dieu: Son Existence et sa Nature 113

PAGE
Lagrange: St. Paul—Epître aux Romains 496
Laveille-Lindsay: Life of Father De Smet, S.J. 367
Leslie-Collins-Flood: The Armagh Hymnal 377
Liturgy. The Ethiopic— Mercer:— 234
Luther. Vol. V.— Grisar:— 741
McFaul: Pastoral Letters, Addresses and other Writings 614
McGloin: Mystery of the Holy Trinity in Oldest Judaism 739
Maguire: Is Schism Lawful? 359
Maher: The Shepherd of the North 633
Meyer-McKee: England and Catholic Church under Elizabeth 618
Missal in English 124
Missa Melodica. Yon:— 631
Moeslein: The Mechanism of Divorces 614
Morali, Facti Species et Quaestiones. De Re— Pagani:— 494
O'Neill: Clerical Colloquies 504
Organ Accompaniment to the Parish Hymnal. Otten:— 249
Pagani: De Re Morali: Facti Species et Quaestiones 494
Pan-Angles. Kennedy:— 506
Paquier: Le Protestantisme Allemand 629
Pelagianism. The New— Williams:— 359
Philosophicae. Institutiones— Willems:— 363
Philosophie und Paedagogik. Grundfragen der— Williams:— 363
Pine: John Bannister Tabb, the Priest-Poet 370
Pioneer Laymen of North America. Campbell:— 369
Poetical Works of Lionel Johnson 244
Pohle-Preuss: Dogmatic Textbooks 236
Psalter (New) of Roman Breviary. Fillion:— 616
Reconciliation of Government with Liberty. Burgess:— 374
Rivière: Expansion of Christianity in First Three Centuries 632
St. Boniface. Life of— Willibald-Robinson:— 505
St. Francis. Romanticism of— Cuthbert:— 500
St. Paul: Epître aux Romains. Lagrange:— 496
St. Thomas Aquinas: Summa Theologica of— 621
Schirp: Short History of Germany from Earliest Times to Year 1913 119
Schism Lawful? Is— Maguire:— 359
Sermon Plans on Sunday Epistles. Carroll-Cunningham:— 614
Sermons Doctrinal and Moral. Hogan:— 242
Seton: Some New Sources for Life of Bl. Agnes of Bohemia 248
Shepherd of My Soul. Callan:— 243
Shepherd of the North. Maher:— 633
Socialism. A Study in— Elder:— 117
Songs of the Son of Isai. Hielscher:— 746
Stebbing: Story of the Catholic Church 498
Strength of Will. Barrett:— 362
Tabb—John Bannister—Priest-Poet. Pine:— 370
Through South America's Southland. Zahm:— 622
Tixeront: History of Dogma 745
Veronica. Mother Mary— Heuser-Hagen:— 238
Vigourel: Le Canon Romain de la Messe 615
War: Some Recent Books thereon 120, 252, 382
Ward: Sequel to Catholic Emancipation 232
Wibbelt: The Blessed Peace of Death 366
Willems: Institutiones Philosophicae 363
Williams: Grundfragen der Philosophie und Paedagogik 363
Williams: The New Pelagianism 359
Willibald-Robinson: Life of St. Boniface 505
Yon: Missa Melodica 631
Zahm: Through South America's Southland 622

Firms with Episcopal Authorization to handle Sacred Vessels to Repair them

BALTIMORE:	**JENKINS & JENKINS,** 327 N. Charles Street. **JOHN MURPHY CO.,** Park Avenue and Clay Street.
BOSTON:	**BIGELOW, KENNARD & CO.,** 511 Washington Street. **H. A. & M. L. DOLAN,** 76 Summer Street. **THOS. J. FLYNN & CO.,** 62-64 Essex Street. **PATRICK J. GILL,** 387 Washington Street.
CHICAGO:	**BENZIGER BROS.,** 214-216 W. Monroe Street. (Factory in De Kalb Avenue and Rockwell Place, Brooklyn, N. Y.) **JOHN P. DALEIDEN CO.,** 1530-32 Sedgwick Street.
CINCINNATI:	**BENZIGER BROS.,** 343 Main Street. (Factory in De Kalb Avenue and Rockwell Place, Brooklyn, N. Y.) **FR. PUSTET & CO.,** 436 Main Street.
CLEVELAND:	**THE R. A. KOCH CO.,** 1139 Superior Avenue. **NORTHERN OHIO PLATING WORKS,** 1232 E. Third St.
DAYTON, OHIO:	**DAYTON PLATING & MFG. CO.,** 26 St. Clair Street.
NEW YORK:	**BENZIGER BROS.,** 36 Barclay Street. (Factory in De Kalb Avenue and Rockwell Place, Brooklyn, N. Y.) **THE W. J. FEELEY CO.,** 341 Fifth Avenue. **THE GORHAM COMPANY,** 5th Avenue and 36th Street. **FR. PUSTET & CO.,** 52 Barclay Street.
PHILADELPHIA:	**J. E. CALDWELL & CO.,** 902 Chestnut Street. **H. L. KILNER & CO.,** 824 Arch Street. **FRANK A. L. LEAHY,** 1645 North Third Street. **J. J. McDERMOTT,** Room 818, 1011 Chestnut Street. **OESTERLE & CO.,** 125 South Eleventh Street. **Z. J. PÉQUIGNOT,** 1331 Walnut Street. **WRIGHT MANUFACTURING CO.,** 133 Master Street.
PITTSBURG:	**E. J. LETZKUS,** 2002 Jenkins Arcade.
PROVIDENCE:	**THE W. J. FEELEY CO.,** 169 South Angell Street. **THE GORHAM CO.,** Elmwood. **JOHN GABRIEL HARDY,** Warwick.
ST. LOUIS:	**B. HERDER,** 17 South Broadway. **MUELLER PLATING CO.,** 217 North Sixth Street.

The Catholic University of America

WASHINGTON
District of Columbia

Right Reverend THOMAS J. SHAHAN, D.D., Rector

IN addition to the courses of study leading to advanced degrees hitherto offered, the University now provides:

In the **Schools of Philosophy, Letters, and Science,** a series of undergraduate courses leading to the degree **Bachelor of Arts.**

In the **School of Law,** courses leading to the degree **Bachelor of Laws.**

In the **School of Technology,** a series of undergraduate courses leading to the degree **Bachelor of Science** in:

Civil Engineering. **Mechanical Engineering.**
Chemical Engineering. **Electrical Engineering.**

For announcements and detailed information concerning courses, in the—

Faculty of Philosophy, address, V. REV. E. A. PACE, Ph.D., S.T.D., Dean
Faculty of Law, address, Dr. THOMAS C. CARRIGAN, LL.D.
School of Technology, address, Prof. D. W. SHEA, Director.

These courses are open to graduates of High Schools, Academies, and others of like Scholastic attainments.

Brotherhood Wine Company

HOUSE FOUNDED 1839

330 to 334 Spring Street and 493 to 495 Washington Street

NEW YORK CITY

ALTAR WINES A SPECIALTY

	12 Bots.	Gal.	Bbl. Lots of 50 Gals.
Loyola Dry	$4.25	$1.25	$1.15
Loyola (Moderately Sweet)	4.25	1.25	1.15
Aquinas (Slightly Sweet)	4.25	1.25	1.15
St. Benedict (Sweet)	4.25	1.25	1.15

PRODUCERS OF THE FINEST WINES IN AMERICA
RECOMMENDATIONS FROM PRELATES AND PRIESTS ON REQUEST

VERAVENA SPANISH PRIZE ALTAR WINE

In Bulk		In Glass	
13 Gals.	$2.15 per Gal.	12 Large Bots.	$ 7.50
20 "	2.05 "	50 " "	30.00
40 "	1.95 "		

We furnish endorsements for this Spanish Wine from His Holiness, the late Pope Pius X.
This Wine is used all through Europe.

KINDLY ASK FOR PRICE-LIST

EDWARD R. EMERSON, Pres.

L. L. FARRELL, Director
Gen'l Mgr. Altar Wine Dept.

We extend a cordial invitation to the Rev. Clergy to visit our vineyards and cellars

Our Fiftieth Anniversary Year!

"Blue Flag"

Warm Weather Clothing

(For Clergymen)

Light-weight Apparel, suited to the weather, will not only afford you great comfort during the hot season, Rev. Clergymen, but it will also save your heavier and more expensive clothing.

"Blue Flag"

Warm Weather Garments

Include

Summer Sack Suits, (coats unlined, trousers half-lined), separate **unlined Summer Coats, light-weight Cassocks** and black sateen and silk **Rabbi Shirts** (see illustration).

In our new Folder for SUMMER 1916 (see coupon), you will find illustrations, prices and descriptions of these cool, light-weight garments.

This Folder also gives you our Guarantee, Features of our "Blue Flag" Service, and unsolicited Testimonial Letters from pleased patrons in various sections of the United States. It will surely interest you, so

Style 50—Open Front "Blue Flag" Black Rabbi Shirt. Cool—may be worn without Vest or Rabbi.

Mail Coupon to-day for this Folder

Dept. 384-6

Zimmermann Bros. Clothing Co.
406 Broadway, Milwaukee, Wis.
Gentlemen: Please send your new Folder for Summer 1916; also samples of (name garment or garments)
..... to
Name.....
Address.....

Zimmermann Brothers Clothing Co.

406 Broadway, Milwaukee, Wis.

American Tubular Steel Combination Desk

Incomparably artistic
Hygienic Sanitary
Unbreakable } Guaranteed unconditionally
Noiseless }

THE experience for years has proved it to be of the Greatest Efficiency, Manifold Utility and Economy. We make one hundred styles of School Desks in an equal range of prices to meet the requirements (physical and financial) of every Educational Body. Our product of

American Tubular Steel and American Semi-Steel School Furniture

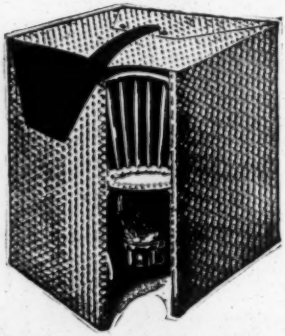
are fully illustrated in the New Registered Net Price List, copies sent free on request.

AMERICAN SEATING COMPANY

Exclusive Manufacturers of
Furnishings for Auditoriums, Churches, Schools, and all Public Buildings
General Offices: 1026 Lytton Building, Chicago
Sales Offices in all principal cities

Perfect Health Thru the Use of the Robinson Turkish Bath Cabinet in Your Own Home

Endorsed and Recommended by Priests Everywhere



Excellent for people of sedentary habits and for reducing flesh.

Are You Sick—Are You Well?

Take a Turkish Bath. It is the greatest natural aid to Health and Strength. Such Baths were a prominent feature in the lives of the ancient Romans and were in no small degree responsible for their great physical and mental powers.

Turkish, Roman or Russian Baths in Privacy of Your Home

The Robinson Turkish Bath Cabinet brings the comfort and health-giving invigoration of a hot-air, steam or vapor bath right into your home. No need to go to a public Turkish Bath; instead enjoy your own home privacy and comfort. No need to make a costly trip to a sanitarium or mineral spring; we give you formulas for every kind of medicated or mineral vapor bath which your physician may prescribe. The Robinson Turkish Bath Cabinet can be set up anywhere by a child in a few moments. It is simple and safe to use.

Costs only 2c. a Bath.

The Cost of a bath in your Robinson is almost nothing—about 2c. a bath instead of $1 to $2 for a bath, which is charged at public Turkish Bath places.

The Robinson is the original bath cabinet—the most correctly designed—the most sanitary—the most substantially made and beautifully finished cabinet. It is the only cabinet with the 4-top-curtain construction, allowing four changes of temperature. Thousands of Robinson Turkish Bath Cabinets are in use to-day.

Send for Valuable Book "Health." Satisfaction guaranteed. 30 days' trial

The Robinson Cabinet Mfg. Co. 842 Factories Bldg., TOLEDO, OHIO.

Voluntary Testimonials of Priests.

Gentlemen:

Your cabinet came in the very nick of time to save me from a severe attack of grip. When I used it for the first time last night I felt so miserable that I was scarcely able to set it up and get into it, but a splendid, restful sleep, which resulted from the application, has almost restored me and I feel sure that another application to-night will drive the last remnant of a cold out of my system. I find your cabinet is very practical and durable, and everything that you represent it to be.

Very sincerely yours,
REV. FR. GABRIEL,
St. Joseph's Church,
Ponchatoula, La.

Other Satisfied Users

REV. M. O'SULLIVAN, St. Patrick's Church, Chicago, Ill.
REV. J. C. GILLAN, All Saints' Church, Chicago, Ill.
REV. JOS. M. DENNING, St. Mary's Church, Marion, O.
REV. JOHN F. KELLY, Church of Nativity, Merrimac, Mass.
REV. PETER McCALL, St. Anthony's Church, Cohasset, Mass.
REV. J. B. LABOSSIERE, Sacred Heart Church, Amesbury, Mass.

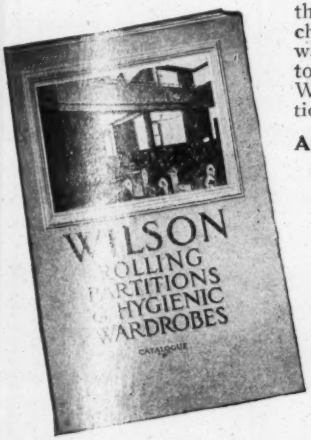
30000

of the Best Churches and Public Institutions of the country give daily and definite expression of the practical service value, the beauty and efficiency of

WILSON
Rolling Partitions

Economy of space, convenience, ease and simplicity in the subdivision of class rooms, suggest them. Modern, practical efficiency demands them. They are not experiments. They have been on the market 40 years. They have been tried out in every state of the Union and in most foreign countries. Under every possible condition they have always fit the requirements. Wherever used, they are forever indispensable. Church authorities everywhere express unqualified approval. Architects of the best planned, most perfectly equipped Church buildings specify them. There are no substitutes.

WILSON means a product—Right in Principle, Practical in Use, Perfect in Construction, and of Moderate Cost.



Wilson offices are located in the principal cities. Our experts are at the service of Architects, Church Authorities and those interested in building or equipping churches. We are always glad to co-operate in every way, in consultation relative to material most adaptable to specific needs as well as in the actual installation work. Write for illustrative booklet, "Wilson Rolling Partitions."

Address the nearest office of

J. G. WILSON CORPORATION

Atlanta, J. M. Van Harlingen; *Boston*, E. A. Baker; *Buffalo*, Roger Emmons; *Chicago*, H. B. Dodge & Co.; *Denver*, Colorado Bldrs. Supply Company; *Los Angeles* and *San Francisco*, U. S. Metal Products Co.; *Minneapolis*, Johnson-Jackson & Corning Co.; *Montreal*, Stinson, Reeb Bldrs. Supply Co.; *New Orleans*, American Sheet Metal Works and J. T. Mann & Co.; *New York*, J. G. Wilson, Corp., 8 West 40th Street; *Norfolk*, J. G. Wilson, Corp.; *Oklahoma City*, Hanson Building Specialties; *Philadelphia*, L. H. Myrick; *Pittsburgh*, H. H. Charles; *Seattle*, S. W. R. Dally and Galbraith-Bacon & Co.; *Spokane*, S. W. R. Dally.

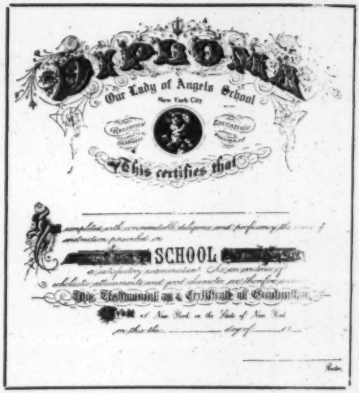
School Diplomas

Artistic designs printed on the finest paper
for Schools and Sunday Schools

Illustrated Price List sent on request

Special Certificates Made

Names Engrossed



The New Parochial Ledger

Send for specimen page of this and others of the finest and most complete line of

CHURCH RECORD BOOKS

D. P. MURPHY, Jr.

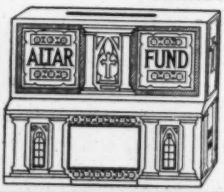
Established 1873

14 Barclay Street **NEW YORK**

MITE BOXES

For Missionary and Special Offerings

These Boxes are so constructed that the money cannot be removed without destroying the box.



Samples and Prices of the various styles sent on request

EDWARDS FOLDING BOX CO.

Manufacturers of Folding Paper Boxes of all kinds

27 N. Sixth St. **526-528 Cuthbert St.**

Philadelphia

Church Chime Peal BELLS

Memorial Bells a Specialty

15 bells, Immaculate Conception Cathedral, Denver.
15 bells, St. Helena Cathedral, Helena, Mont.
11 bells, Chapel of Immaculate Conception, St. Mary's-of-the-Woods, Ind.

McSHANE BELL FOUNDRY CO., Baltimore, Md., U. S. A.

Chicago Office: Room 64, No. 154 W. Randolph Street

Established 1856

THE

McBride

name means the best of anything in Italian Marble for the least money. We own and operate our own studios and can save you the profit of the middleman. Buy direct and save one profit.

Altars, Pulpits, Railings, Baptismals, Holy Water Fonts, Credence Tables, Shrines, Pedestals, Statues, Groups, Mosaics, Etc.

This Holy Water Font is sculptured from one solid block of White Carrara Marble. The entire architectural work and the three Angels in the three attitudes of making the sign of the Cross, are made from the one piece. It stands at the entrance of the new St. Joseph's Cathedral, Buffalo, N. Y.

These two Angels have just been placed in the Church of the Sacred Heart, Niagara Falls, N. Y. Rev. James J. Roche, Rector.

The

McBride Studios

Address American Offices
41 Park Row, New York

Studios: via Posta Vecchia
PIETRASANTA, ITALY

AMERICAN SEATING COMPANY

Exclusive Designers and Manufacturers of

Furnishings for Churches, Schools, Auditoriums and all Public Buildings

Pews † Pulpits † Chancel Furniture

† The Architect in designing a Church strives for impressive and inspiring effect. This effect is ultimatcly lost unless the church interior is charactcrized by Furniture and Fittings designed in harmony with the Architectural Detail of the building itself †

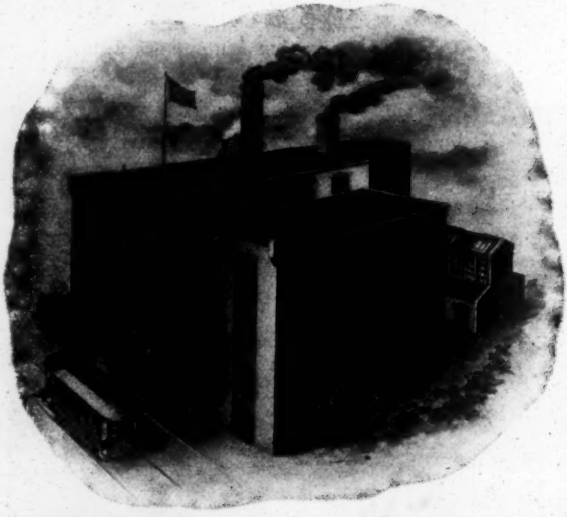
† By reason of their many years experience, our Designers and Craftsmen are specialists in the faithful interpretation and execution of work of this character †

† In Service and Economy of outlay, the clergy and building committees will benefit by conferring with us †

† Descriptive literature on request †

Address, General Office
1026 LYTTON BLDG., CHICAGO, ILLINOIS
Sales offices in all principal cities.

Ecclesiastical Art Metal Work



We manufacture a complete line of exclusive church work.

Chalices, Ostensoriums, Candlesticks, Crucifixes, Lamps, Candelabra, Brackets, Censers, Railings, Gates, Pulpits.

Repairing and Gold-plating done at reasonable cost

Episcopal Permission to handle Sacred Vessels

All the best dealers handle our products

WRIGHT MANUFACTURING CO., 131-33-35 Master Street PHILADELPHIA, PENNA.

A Prominent Archbishop has written:

"The bust arrived in good condition and I am assured by many who know the Holy Father that it is an excellent portrait of His Holiness."

A well-known Priest adds:

"I received the splendid bust of the Holy Father in perfect condition and feel more than pleased. It certainly is a masterpiece and all those who have seen it expressed at once their full admiration.

Bust of
His Holiness
Pope Benedict XV

Made in Composition, Ivory, Bronze or Gilt Effect.

Life Size Proportions
Height, 2 ft. 4 in.
Base 11½ in. x 11½ in.
Price, Ivory effect, $20.00
Price, Bronze or Burnished Gilt Finish, $25.00

Daprato Statuary Company

"Pontifical Institute of Christian Art"

756-770 W. Adams Street
Chicago, Ill.

51 Barclay Street
New York, N. Y.

The Josephinum Church Furniture Co.

Exclusive Designers and Builders of

CHURCH FURNITURE

Altars, Pews, Pulpits, Confessionals, Etc.

Write for Designs and Pew Catalog.

Office and Studio COLUMBUS, OHIO.

The Reverend Clergy

Desirous of securing or recommending competent Organists, Teachers, Sextons, Housekeepers, etc., etc., are invited to use these columns. Terms, $2.00 a card space.

ORGANIST AND CHOIR DIRECTOR desires position in a large city. Cecilian Music and Vatican Chant preferred. Excellent references. Address "M," care of The Dolphin Press, 1305 Arch Street, Philadelphia, Pa.

EXPERIENCED ORGANIST AND CHOIR DIRECTOR, with first-class references, desires good position. Thoroughly familiar with Vatican, Choral, and Cecilian Music according to Motu proprio of Pope Pius X. Address "Choirmaster", care of The Dolphin Press, Philadelphia.

Your Church

deserves the best organ music you can secure. Do not be satisfied with a cheap organ, when, for a little more, you can have an organ of great delicacy and refinement of tone—an

Estey

Write us and let us show you.

ESTEY ORGAN COMPANY
Brattleboro Vermont

5%–6%

sometimes even more than that, is the rate of interest paid by us on sums invested along the ANNUITY PLAN. Ask for particulars. It is the safest investment, and besides, your money is doing the Lord's work,—it is used exclusively for the support of our missions.

Address:

REV. PROCURATOR,
Society of the Divine Word
TECHNY, ILL.

New and Original Stations of the Cross

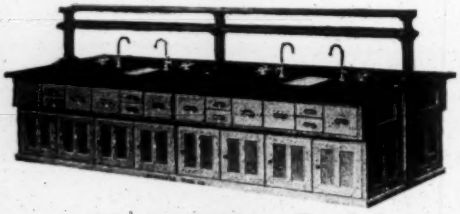
No. 1115

Special Models made to order without additional charge.

For complete selection of Stations, Panels and Frames, Visit the Studios of

New York **FR. PUSTET & CO.** Cincinnati, O.

THE TREND IS UPWARD



A Chemistry Desk for smaller schools.
A splendid desk of Kewaunee quality, at a moderate price.

IT is easy to discern the trend of the times in Parish School Equipment. The beautiful and modern buildings being erected all over the country by educators mean a much higher standard in educational affairs, which will inevitably lead to the same discrimination in interior fixtures.

Our own business proves this. Where, ten years ago, there was one educator who could appreciate the importance of Laboratory Furniture like Kewaunee, to-day there are twenty.

It is merely a question of time until most schools will feel the importance of Laboratory Furniture Built to Educate.

Kewaunee Mfg. Co.
LABORATORY FURNITURE EXPERTS
KEWAUNEE, WIS.

New York Office
70 FIFTH AVENUE TEL., CHELSEA 3909

BOHNE BROS. & CO., Inc.
34 Barclay Street, New York

Now is the time to order your Easter

CASSOCKS

It is a **KNOWN FACT, that the Bohne Cassocks are the Best.**

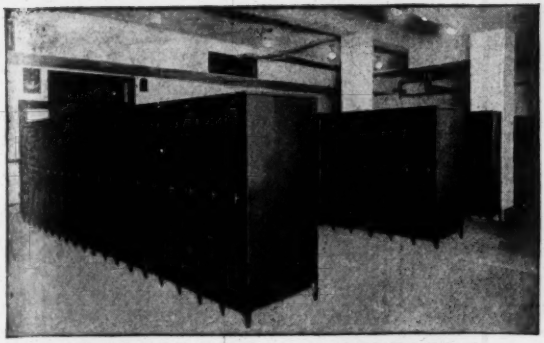
Our Altar Boys' Cassocks and Surplices surpass all others

Send for our new sample line also for Cloaks and Suits, Flannelette Shirts, and Black Sultana Shirts; Romeline and Linen Collars; **Birettas** and **Rabbis.**

We manufacture our own Vestments, Canopies, Banners, and Badges

Holy Name and Society Banners from $25.00 to $100.00.
Society Sashes and Badges (We make all our own goods).
We also carry a full line of Church and Mission Goods.
We are the Inventors of the Tell-Tale Alarm Patent Poor Boxes and Votive Stands; buy them and you will have no more Church robberies. Send for circular.

BOHNE BROS. & CO., Inc., 34 Barclay St., New York.



C. & M. T. High School, Newark, N. J., equipped with H & H Steel

For

Vestries, Parochial Schools, or Gymnasiums

Avoid Fire Risk and Confusion

by using H & H Steel Lockers. The largest schools, clubs, and institutions in the country are equipped with them.

H & H Steel Lockers

have proven themselves to be a saving investment by economizing time—cutting down cloak-room confusion, minimizing fire-risk.

Our luxurious steel wardrobe lockers form a safe and convenient place to hang surplices and other apparel of the clergy, altar boys, and choir.

H & H Steel Lockers represent the maximum value in selection of the best materials, exclusive features of design and thorough and efficient workmanship.

Every official who has a decision on the selection of church, school or club equipment should investigate H & H Steel Lockers.

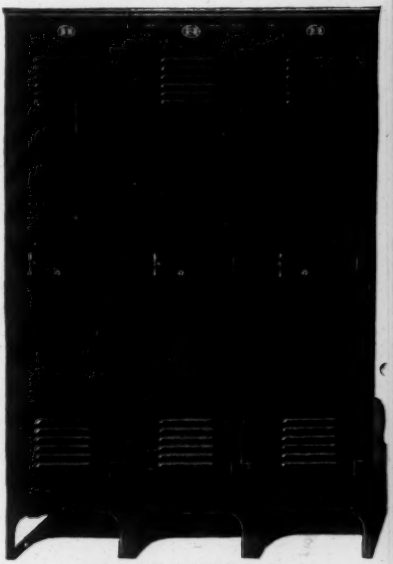
New Catalog—The many points of H & H Locker efficiency are fully described and illustrated in our new catalog. It is one of the most valuable and complete books on steel lockers ever published. Send for a copy to-day for immediate use—or for future reference.

THE

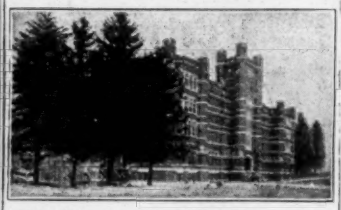
Hart & Hutchinson Company

Dept. 7, New Britain, Conn.

New York Chicago Philadelphia Boston



(Cut of Type "B-C" Lockers)



Holy Cross Academy, Washington, D. C.

To Keep Operating Expenses Down

See that the quality and wholesomeness of your table supplies are kept up. The cost of your foods — chiefly the perishable kinds — is a big item, and depends upon the efficiency of your refrigerator.

The loss from waste due to spoilage amounts to considerable during the year. But you can reduce it to a minimum by installing

McCray Refrigerators

We have been building refrigerators fo over thirty years. After exhaustive tests McCray Refrigerators have been selected by over 400 Catholic Institutions throughout the country. In addition they are installed in many of the fine hotels and restaurants in this country and abroad, public buildings everywhere and in the U. S. Pure Food Laboratories in Washington.

Send us a floor plan with dimensions and our designing department will work out the best and most economical solution of the refrigerator problem for your institution without charge, furnishing blueprints, or suggesting a suitable stock size.

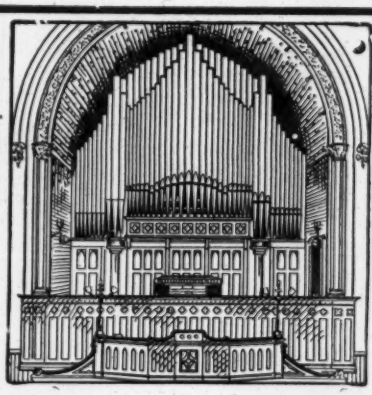
Catalog Sent Free

No. 50—For Catholic Institutions.
No. 92—Regular Size for Residences.
No. 70—For Grocers. No. 61—For Markets.

McCRAY REFRIGERATOR COMPANY
678 Lake Street, Kendallville, Ind.

New York Office — McCray Bldg., 7-9 W. 30th St.
Chicago — 1000 So. Michigan Ave.

Agencies in all Principal Cities



Möller Pipe Organs

Twenty-one hundred in use. Over three hundred in Catholic Churches. The highest grade organs at modern cost. Every part built in our own factory and fully guaranteed. Specifications and estimates on request. Write for catalogs and references.

M. P. MÖLLER
Hagerstown — **Maryland**

POPEL-GILLER CO.

Founded 1861

PROPRIETORS "ROSE BRAND" ALTAR AND TABLE WINES

GROWERS, IMPORTERS AND WHOLESALE WINE MERCHANTS

WARSAW, ILLINOIS

DRY ALTAR WINES

	Per gal. In bbls.	12 bots.	50 bots.
CONCORD (Somewhat dry—tenderly sour)	$0.65	$3.50	$10.50
SAUTERNE (Tenderly sour)	1.25	5.00	16.00
DELAWARE (Sour, like Burgundy)	1.05	4.50	14.50
CATAWBA (Sourly)	.95	4.00	13.50
ELVIRA (Very light and sourly)	.85	3.75	12.50
RIESLING (Sourly, not so tart as Catawba)	.85	3.75	12.50
RHINE WINE (Sourly, imported from Germany)	2.50	8.50	30.00

SWEET ALTAR WINES

CHATEAU LA ROSE (Not tart, a trifle sweet)	1.25	5.00	16.00
GOLDEN CHASSELAS (Sweet tinge)	1.15	4.75	15.00
CHABLIS SUPERIOR (Acme of perfection)	1.05	4.50	14.50
CHATEAU YQUEM (Banquet Wine)	1.00	4.00	13.50
FONTAINEBLEAU (Sweet)	1.15	4.75	15.00
VINUM ALTARIS (Imported from Spain, trifle sweet)	2.25	7.00	25.00

Recommendations on request. Kindly ask for Price List.

Stations of Way of the Cross

Electro-Bronze Station

Electro-Bronze Stations of the Way of the Cross, for indoor and outdoor use

Stations of Marble, Stone, Cement, Compo, etc., etc.

For complete selection of Stations, Panels and Frames
Visit the Studios of

BERNARDINI STATUARY CO.

26-28 Barclay Street NEW YORK

The OLD MENEELY Foundry

Established 1826

MENEELY & CO.

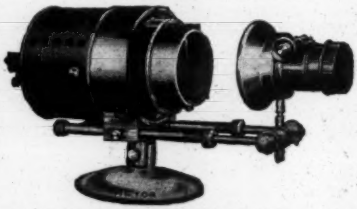
WATERVLIET (West Troy), N. Y.

Founders of the Finest

Church Bells, Peals, and Chimes

Simple Picture Translations make Bible Lessons Clear

The Modern Church and Sunday School Equipment now includes the



Victor Portable Stereopticon

The Universal Lantern Slide Projector

The eminently successful service the "Aristocrat of Stereopticons" is giving to thousands of churches all over the world justifies its several claims of superiority.

Write to-day for illustrated catalog and list of Viopticon slides that sell for ten cents each.

Special terms to churches. Ten days free trial.

VICTOR ANIMATOGRAPH CO., 178 Victor Building, Davenport, Iowa, U. S. A.

BOOKS OF VALUE

The Mystery of the Holy Trinity in Oldest Judaism

By Hon. FRANK McGLOIN, LL.D.

12mo. 250 pages. Net, $1.00

History of the Catholic Church in the United States. By John Gilmary Shea. 4 vols., 8vo, half leather, net $10.00

Studies in Church History. By the Rev. Reuben Parsons, D.D. 6 vols., 8vo, net $9.00

Life, Poems and Speeches of John Boyle O'Reilly. 8vo, 800 pp., net $2.00

Emmanuel. Arranged in Five Chapters according to Emmanuel's Councils. By Archbishop John Joseph Keane. 12mo, 230 pp., net $1.00

The New Laity and the Old Standards. By Humphrey J. Desmond. 12mo, bound in India Tint Cloth of Gold, boxed, net $0.50

The Dweller on the Borderland. By the Marquise Clara Lanza. 12mo, 500 pp., net $1.20

The Priesthood and Sacrifice of Our Lord Jesus Christ. By the Rev. J. Crimal, S.M. 12mo, 400 pp., net $1.75

The Childhood of Jesus Christ. By the Rev. A. Durand, S.J. 12mo, 340 pp., net $1.50

Christ and the Gospel, or Jesus the Messiah and Son of God. By the Rev. Marius Lepin, D.D. 12mo, 570 pp., net $2.00

Above Three Titles in a Box, per set, net $4.50

John Joseph McVey, Publisher, 1229 Arch Street Philadelphia, Pa.

NOW READY

A Distinctively Catholic Hymn-Book

Manual of Catholic Hymns

FOR SCHOOLS, CHOIRS, AND CONGREGATIONAL SINGING

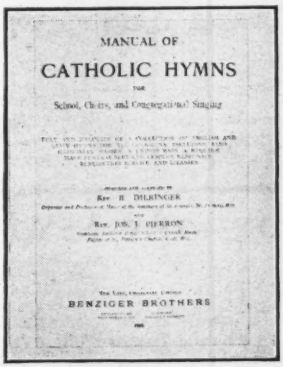
Text and Melodies of a Collection of English and Latin Hymns for all occasions, including also Gregorian Masses, a Unison Mass, a Requiem Mass, Funeral Services, Vespers, Responses, Benediction Service, and Litanies. By Rev. B. Dieringer, Organist and Professor of Music at the Seminary of St. Francis, St. Francis, Wisconsin; and Rev. Jos. J. Pierron, Graduate Ratisbon Royal School of Church Music and Pastor of St. Patrick's Church, Lodi, Wisconsin.

EDITION WITH MELODY AND WORDS

List price, $0.42

If ordered direct from one of our three houses, $0.35

Special introductory price on application


MANUAL OF
CATHOLIC HYMNS
FOR
School, Choirs, and Congregational Singing
Rev. B. DIERINGER
AND
Rev. JOS. J. PIERRON
BENZIGER BROTHERS

EDITION FOR THE ORGANIST

Net, $3.00

SPECIAL MERITS OF THIS NEW HYMN-BOOK:

The text and tunes have been carefully selected on their merits; many of them have for years endeared themselves to our Catholic people. The Church's own music, that is, Gregorian Chant, is well represented, nearly all the Plain-Chant Melodies having been taken from the Vatican Chant Edition. As a result the compilers have produced a hymn-book along the lines of the Regulations in the Motu Proprio on Church Music of the late Pope Pius X.

The variety of the contents, suited to all occasions of the Ecclesiastical Year, meets exacting requirements. All melodies, while musically correct, are within the range of children's abilities, and are also well adapted for congregational singing.

The mechanical parts of the book are well done, the musical notation is clear and distinct, the text is in legible type, the paper excellent, and the binding neat and durable.

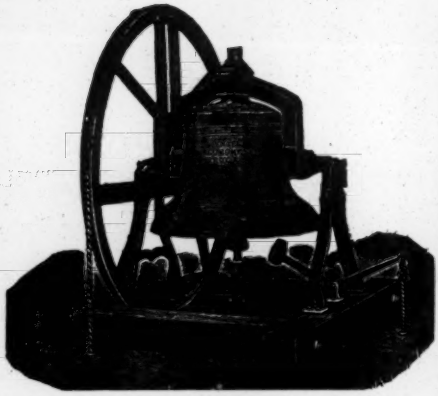
To facilitate its use, a splendid Organ Edition, with new harmonies and accompaniments throughout, is provided, so arranged that it may be performed on the manual alone, without use of pedals.

BENZIGER BROTHERS

NEW YORK
36-38 Barclay St.

CINCINNATI
343 Main St.

CHICAGO
214-216 W. Monroe St.



The leading Church Towers everywhere are being supplied with **Bells**

from the

MENEELY BELL CO.

177 Broadway
New York City

TROY, N. Y.

THE

Spencer Steel "Orgoblo"

Was the only Organ Blower to receive the

"MEDAL OF HONOR"

the highest award in organ blowing

It is the result of twenty years' continuous development in organ-blowing apparatus. Over 10,000 equipments in use in the United States alone.

The Organ Power Co.

Hartford, Connecticut

(Also winners of the Gold Medal at the Jamestown Exposition.)

618 Capitol Ave., Cor. Laurel

Telephone, Char. 3662.

NOW READY—THE NEW HYMNAL

A TREASURY OF CATHOLIC SONG

Comprising some Two Hundred Hymns from Catholic Sources, Old and New, gathered and edited for Congregation and School by the Pastor of St. Mary's Church, Hagerstown, Md.

With the Imprimatur of Their Eminences of Baltimore and New York

An Opinion from a Recognized Authority on the Subject

The Right Rev. Monsignor Henry, Litt.D., LL.D., of Philadelphia, in THE ECCLESIASTICAL REVIEW of June, 1915, says:

> This carefully edited and satisfying Hymnal is well named "A Treasury of Catholic Song." . . . It represents an excellent hymnodal and literary taste in the selection and a surprisingly broad outlook in respect of the sources of the texts. . . . An extended examination of the hymns, whether original or translated, leads the present reviewer to commend them most cordially. He has not found any hymn that could be fairly described as trivial in phrase or sentiment, or questionable from the standpoint of metrical correctness or poetic form. It is desirable to call attention to this excellent fact. . . . Turning next to the question of the tunes selected by the editor, he again finds much reason for commendation. They are dignified and churchly in character without heaviness, attractively melodious without sentimentality.

And in a letter to the editor, dated November 19, 1915, Monsignor Henry writes:

> Hearty congratulations on the issuance of the smaller edition of your hymnal. It is pleasing in its externals and well adapted in form and print for the use of the people. . . . I trust your work has approved itself to many churches by this time.

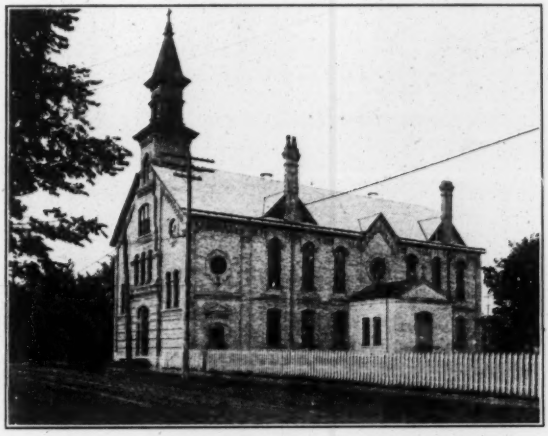
A TREASURY OF CATHOLIC SONG is now ready in three editions, as follows, each well bound in cloth:

Words only	**$0.25**
Words and melodies for unison singing	**0.65**
Words and harmonized music, for choir and instrumental use	**1.25**

In quantities a discount will be allowed.

Address, St. Mary's Auxiliary, Hagerstown, Maryland.

What Does Your Roof Stand For?



Holy Name Roman Catholic Church, Racine, Wis.

IS it merely a covering, or does it add to the beauty and dignity of the building? Could fire or rain or weather get through it, and do you have to paint it or patch it ever so often? Has your roof been a permanent investment or an endless expense?

Ambler Asbestos Shingles

(Century Brand)

The "Last Forever" Roof

do not wear out, do not lose their original beauty and do not go down under fire and wind and weather. The roof becomes a permanent, fixed part of the building, and the necessity of spending money for its upkeep, year after year, automatically ends when the roof goes on. In fact, an Ambler Asbestos Century Shingled Roof, will be doing good service long after four or five less durable roofs have gone to the discard.

Does this suggest anything to you? Send to-day for Shingles and descriptive matter—They are Free.

KEASBEY & MATTISON CO.

Makers of Indestructible Building Material

AMBLER, PA.

Make your fortune live after you

Many men during a lifetime of hard work have earned and accumulated a fortune which after their death has been dissipated through mismanagement, ignorance or extravagance.

You can guard against such a contingency and make your fortune live on after you have gone, make it perform your cherished wishes, by placing it in trust with the Bankers Trust Company.

The officers of this Company will be glad to correspond with you regarding any trust or banking matters you may have in mind.

BANKERS TRUST COMPANY

New York

Resources, over $250,000,000

Bankers Trust Company Building

When the Bishop Comes

Manual of Episcopal Visitation and Sacrament of Confirmation

Full and detailed information, both for the Ceremony of Confirmation and for the Bishop's official visit. All the canonical requirements minutely explained. Indispensable for the occasion.

Copies should be by every Priest, so it is well to order now.

Twenty-five cents per copy
Five copies, one dollar

The Dolphin Press

1305 Arch Street Philadelphia, Pa.

For the Sacristy and the Sanctuary

Manual of Forty Hours' Adoration

This Manual contains LITANIAE ET PRECES; the Approved Music for "Te Deum" and "Tantum Ergo," and everything requisite for the Devotion—Ceremonies, Rubrics, and Prayers.

Order copies now, so that they will be on hand when needed, as they are sure to be.

Twenty-five cents per copy
Five copies, one dollar

The Dolphin Press

1305 Arch Street Philadelphia, Pa.

THE PRIESTS' CHARITY

THE PRIESTS' CHARITY by excellence is that work which *"is the projection of his priestly life and office beyond the limits of his own parish"*—yes, and beyond the limits of his own life.

The Catholic Church Extension Society, through its chapel building in places where no Catholic church has yet existed, projects the priest-builder's work beyond his own parish and into the future. Over 1100 chapels already and three a week at present, is the record for ten years. Five Hundred Dollars insures the building of a Chapel. Why not think of one for your own parish—a sort of "mission" of your own flock?

The Society needs the good will and help of Priests in taking care of their refugee brethren from Mexico and supporting the Seminary in Texas that houses the hope of the Mexican Church when reconstruction comes. For every priest who will guarantee a *DAILY INTENTION* we can support one priest exile. We have funds ahead for only three months to carry on the Seminary.

Have you yet learned of our *ANNUITY PLAN* which is the great method of dying poor yet retaining during life the needed income for support in sickness or distress? Let us write to you about it.

The Catholic Church Extension Society, U. S. A.

McCormick Building, Chicago, Ills.

BEFORE YOUR
NEXT FORTY HOURS' DEVOTION

ORDER OUR

Manual of the Forty Hours' Adoration

One for each of the invited clergy in the Sanctuary and for the members of the choir to answer the responses, properly marked, etc.

FIVE COPIES, - ONE DOLLAR
(POST FREE)

FOR THE NEXT VISIT OF THE BISHOP

Manual of Episcopal Visitation and Confirmation

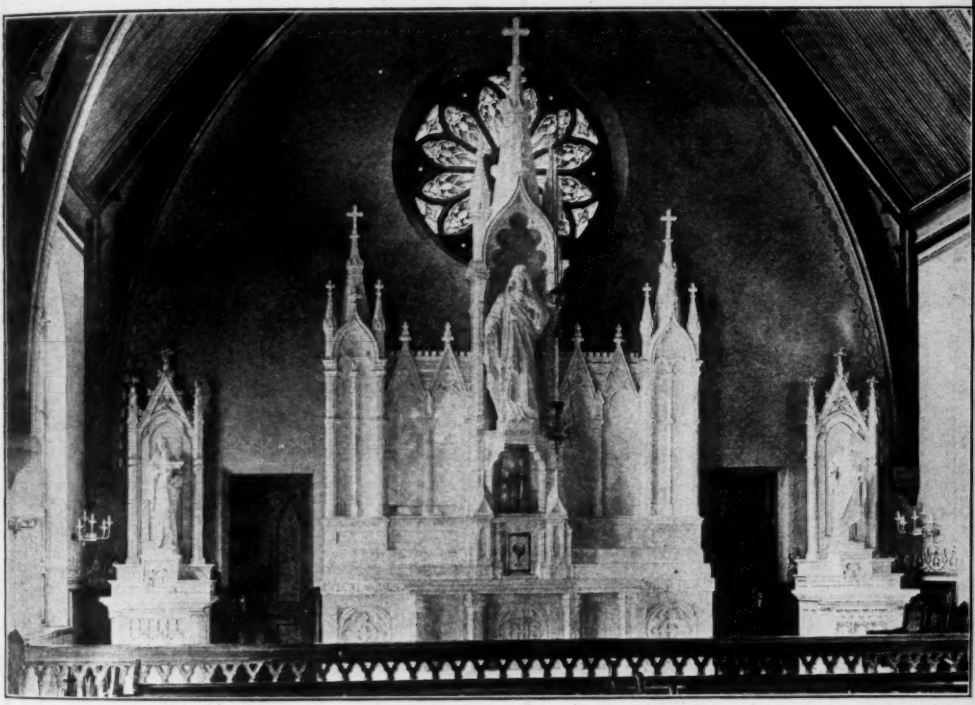
Contains everything necessary to know, ritual, etc. Have a copy for the Bishop, the Pastor, the Master of Ceremonies, and the Choir Director.

FIVE COPIES, - ONE DOLLAR
(POST FREE)

Both Manuals accurately revised (second edition) will prove an excellent addition to the Class Books of Pastoral Theology and Liturgy in our Seminaries.
Liberal Discount if ordered in quantities.

American Ecclesiastical Review
Dolphin Press

1305 Arch Street Philadelphia, Pa.



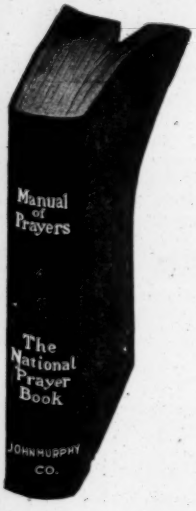
The Gothic Order

of architecture had its beginning in the churches of the Middle Ages. Many of the early Gothic structures were planned by monks and priests. St. Germain, the Bishop of Paris, designed the church known as St. Germain which is still standing in the French capital. It is not at all strange therefore that modern churches should still cling to the Gothic style.

In the Church of St. Cecilia, Reading, Pa., the form is very pleasingly emphasized by the three marble altars. The untarnished whiteness of the Vermont marble provides fitting contrast for the gray of the wall and the color harmony of the window.

Vermont Marble Company, Proctor, Vermont

Special Premiums for Your Pupils



MANUAL OF PRAYERS

THE NATIONAL PRAYER BOOK FOR CATHOLICS

792 Pages *16 mo.* *Size, 4 x 5½ Inches*

Endorsed by Every Cardinal, Archbishop and Bishop in the United States

SPECIAL COMBINATION OFFER

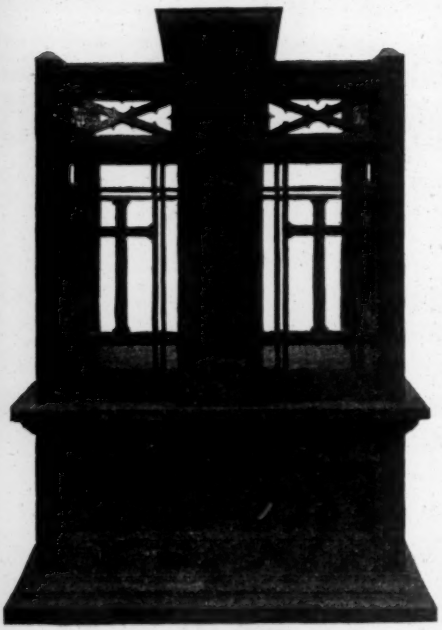
This Book in best Morocco binding, round corners, red under gold edges, and a beautiful Rolled Gold Chain Rosary. Your choice of any of the following stones: Amethyst, Garnet, Topaz, Carnelian, Crystal, Sapphire, Emerald, Jet, or Pearl.

BOTH FOR $3.00

FOR WEDDINGS. With Marriage Certificate

Bound in White Leather, . . $5.00
Bound in White Leather, Silk Lined, 6.00

John Murphy Company, Publishers, Baltimore, Md.



OAK PULPIT
Made for All Saints Church, Roxbury, Mass.
Rev. C. W. Regan, Rector.

Hardy Studios

Warwick, R. I.

Designers
and
Makers of
Church Work
in all
Genuine Media

PANEL from one of ten windows made for Chapel of Divine Love, Philadelphia, Pa., ordered by Most Rev. E. F. Prendergast.

THOSE interested in Ecclesiastical Art should take note of the important works entrusted to us for the St. Louis Cathedral High Altar, made of Marble, Bronze and Mosaic, total height, 57 feet.

Entire Chapel of the Blessed Sacrament; Marble, Mosaic and Bronze. Communion Rail; Bronze and Mosaic, are by order of the Most Rev. John J. Glennon, D.D. Barnett, Haynes and Barnett, Architects.

Memorial Baptistry, Church of Immaculate Conception, Yonkers, N. Y. Rev. C. T. Murphy. Marble and Mosaic Wainscoting, Font, Mosaic Floor. Stained Glass Windows, Bronze Grill, Aumbry, Font Cover, Vat, Baptistry Desk and Decorations.

Grotto, Marble and Mosaic Altar and Bronze appointments, St. Vincent De Paul's Chapel, Rev. W. R. Charles, Albany, N. Y. M. C. and H. C. Emery & Robert D. Macpherson, Architects.

We should be pleased to correspond with anyone interested in works of a like nature.

THE GORHAM COMPANY

Fifth Avenue and Thirty-Sixth Street

NEW YORK

THE

W. J. Feeley Co.

Ecclesiastical Art Metal Workers

347 Fifth Avenue
New York, N. Y.

169 South Angell Street
Providence, R. I.

MEMORIAL TABLETS
IN
BRASS OR BRONZE
MADE WITH
ILLUMINATED LETTERING
OR
CAST IN HIGH RELIEF
MOUNTED ON
ARTISTIC FRAMES
IN
WOOD OR METAL

SEASON 1916

Class Prizes & Premiums

Books are Best
Best Values at
KENEDY'S
Catalogs on request

P. J. Kenedy & Sons
44 Barclay Street
NEW YORK

5484